

Light of Truth

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A CLEAR-HEADED EPISTLE.

(To the Editor of the LIGHT OF TRUTH.)

Months ago I proposed a measure which I believed would give additional vigor and usefulness to your "Free Circle." I understand that a part of the proposed fund has been contributed, but am left in doubt whether it will be fully raised. Why people whose income, current and prospective, exceeds needful and pleasurable expenses should be unwilling to use their surplus in a way to make the world, and consequently their own posterity, better and happier is a marvel.

There was point in the sarcastic reply to the question, "How much did that rich man leave?" "Every cent," was the answer, and his estate probably destroyed the harmony of his heirs or made them spendthrifts and rowdies.

Although I am far from being rich in the modern acceptance of the word, I have paid hundreds after hundreds of dollars in a truly missionary spirit for the purpose of discovering and propagating the sublime truths of the Gospel of Spiritualism, and I am now, while in the anti-chamber of the Great Beyond, at the age of four score and seven, and about to enter the dark valley of the shadow of death, feeling myself amply repaid by the relief from its terrors that I have obtained by the investigations of the philosophy of death since the advent of modern spiritual illumination.

In my early life the pictures of the future world, drawn by the clergy and revivalists, exceeded in horror, if possible, Dante's imaginary Inferno. They taught that the soul of the "unconverted," retaining the faculties and sensitiveness of bodily life, would pass into hell at death there to remain and suffer till the "resurrection." Then soul and body would be united, and as Spurgeon, in a London sermon, expressed it, addressing the sinners, said: "Then you will have twin hells. In fire precisely like what we have on earth, you will burn, asbestos-like, unconsumed. Your veins will be roads on which the tracks of pain will travel, and your nerves cords for the devil to play upon forevermore; his diabolical tune of hell's unutterable lament."

And all this in connection with his (Spurgeon) and fellow Christians, boast of the "mercy" of their God,—a solecism of the grossest nature.

And the sublimity of poetry was invoked by creed-makers to depict the wrath of their angry God for having been out-generated by the serpent they called the "devil" which he had created, as given in the mythological story of the Garden of Eden. Example:

"Hell beneath is gaping wide
Purgance waits the dread confound,
Soon to stop your sport and pride
And sink you with the damned."

And tender sinless infants did not escape this terrible vengeance, and so strong was the hold that traditional belief had on the popular mind that men who, like Briggs, of the present day, dared to kick in the creedal traces, were not only stigmatized by the then opprobrious name of "Infidel" but the venerable Abner Kneeland, was imprisoned for lecturing on what he denounced as a man-made religion. Now a hall in the same city (New York) in which he was persecuted, can not be found large enough to hold the crowds that assemble to hear Ingersoll defiantly denounce, and ridicule the teachings of an aristocratic and domineering clergy who hypocritically profess to be the followers of the "meek and lowly Jesus," "who had not where to lay his head."

And why this change in public sentiment in regard to, by far, the gravest question that can concern humanity? The answer is plain. The revelations of the apostolic age, much of them given in figurative and symbolic language, had been so translated by the minions of the pedantic king (James I.) as to subvert the "interest" of the "Church of England." This is unwittingly admitted in their original dedication, but modern editions of Bibles, carefully omit it. "No Church No King" was a maxim, Churchcraft, and kingcraft went hand in hand.

Spiritualism came. It taught and continues to teach that man will reach a higher destiny than earth affords without the aid of Church or king. It teaches, even if the snake story in Genesis is literal instead of allegory, that there are

"Brighter worlds on high
Then Adam in old Salem knew."

And that our present condition is but an initial stepping-stone to a higher and progressive destiny in which the wrong-doing and errors our inherent proclivities and surroundings in this life have occasioned, may be outgrown, condoned and corrected. Yes, and reformatory punishment, not vindictively inflicted.

Spiritual philosophy confirms the teachings of St. Paul, Dr. Franklin, and the Baron Swedenborg, that there is a spiritual body, *is now*, is, present tense (not that there will be, as theologians teach) that directs and controls the apparent volition of our physical organism, "our natural body."

It gives a rational interpretation to the language addressed to Nicodemus by the great reformer, the "man Christ Jesus." You must be born again, *you*, the real ego, the spiritual body must leave the "natural body" at its death, retaining your moral and mental selfhood, your individuality, and rejoin the loved ones in the invisible world from whom the cruel fiat of death has separated you. You will then realize what the "son of man" meant in this connection by born of the spirit and the "Kingdom of Heaven."

The above is regarded by Spiritualists generally, as the *summum bonum* of their teachings, teachings of sublime truths that are in the main confirmed by the indispensable preliminary to all scientific conclusions, absolute and unequivocal demonstration.

And just here, while writing, I am opportunely interrupted by the arrival of the LIGHT OF TRUTH, a timely coincidence. * * * It contains evidently a kindly, though I respectfully submit, a misdirected criticism of my late unanswerable inquiry in your paper.

"How shall I spend eternity?" Brother Hill charges me, and I admit with a shadow of reason, with being too hospitable to the orthodoxes of our predecessors and the present bigotry and aspirations of Churchism.

But I claim that it is only a shadow. He correctly says the ground must be cleared before the seed is planted. This is agricultural. Here parallelism is wanting. The obstructions of the forest can make but passive resistance. Resistance to us is active, vindictive, and backed by popular prejudice.

Don Quixote figured out how long it would require to exterminate his enemies on the basis of the number he could kill before breakfast. He took no account of his own soldiers that would fall in the battles.

By intensifying the resentment of our creedal antagonists, our soldiers are disabled and become less successful in making conversions. Our policy is to encourage disbelievers and doubters to examine our facts, logically analyze their significance, and listen respectfully to our interpretations.

"Soft words turn away wrath, grievous ones stir up anger." A person who has accepted orthodox from childhood and retains a veneration for parental belief and education has incidentally heard about spiritual phenomena. He procures a spiritual paper and his eyes first meet:

"Christianity is a superstition, a humbug, its votaries have transmogrified Apollonius of Tyana into their Jesus. Ingersoll is renovating the moral constitution of society, etc." He throws down the paper in disgust.

Had he continued to read he would have found histories of phenomenal facts, revelation, slate-writings, materializations, etc., plainly impossible for the juggler to duplicate, attested by eminent men who have character to lose.

He would then have paused and mentally inquired: "Is all this less credible than the Biblical stories of Samuel and the donkeys? The woman of Endor and Saul? The interview of John the Revelator with his 'brother of the Prophets?' May they not be reasonably thought to smack somewhat of the legendary, while these recent events are established by living witnesses whose testimony would be taken where life is at stake, in courts of law?"

And he would have further inquired: "If a law once existed, by virtue of which human being who had passed through the dark into the spiritual and invisible world, could return and communicate, as did Moses and Elias on the mount of transfiguration, whether and when that law was rescinded if it does not now exist, and he would have been compelled to admit that but one answer was possible."

As this may be, and possibly is, the last time I shall be able to trouble your readers with my crude thoughts, I hope some of them who can do it better than I, will continue the discussion of the question about which I have given an outline, and endeavor to show brother Hill, and all who are of his way of thinking that Luther's rebellion against Popery when "Peter's Pence" could buy the privilege of debauchery, confiscation, assassination, and the promise of heaven in the end, by which the indignation of all thinking men was aroused, was a very different thing from the opposition that we can now maintain against the reform Catholic and hundreds of Protestant Churches combined. "Spitting against the wind is spitting in our own faces."

G. B. CRANE.

Written for the LIGHT OF TRUTH.

The Latest Problem of Modern Science.

P. GALVIN.

Such is the title of an editorial in the *Weekly Picayune*, New Orleans, Thursday, July 25th. It speaks in favor of a scientific investigation of Spiritualistic phenomena and says the great mass of accumulated evidence brought forth through clairvoyance and hypnotism is undermining the strongholds of indifference and skepticism. Now, to one raised in the South, that is a long stride forward. It means more than appears on the surface. The *Picayune* is an old and conservative paper, voicing the ideas of the educated and better classes in the State, and, when we see it assuming its present attitude towards Spiritualism, we may rest assured, the heaven is working its way through the thoughtful men and women of the South. In my opinion, it is only a question of a few years, counting them as we must in all such radical reforms, when Spiritualism will indeed become the "latest problem" in the South. And, as far as I can see, all who are inclined to worship, in its highest and best forms, and who have no desire to be brought down to the idea of man being nothing more than a speaking and thinking lump of clay, will be forced to face and examine the gathered testimony of Spiritualism. On its proof rests man's hope of life being more than "a fitful and feverish dream."

The old idea of man trusting the hereafter to the dogmatic dictum of the pulpit is past, whether we like it or not, and man, if he is to be kept above the dead level of materialism, must have proof of a something indestructible within him. That is the problem before us; and on its solving will depend the whole question of religion. Therefore, the real religious men and women of the world are beginning to turn their careful attention to clairvoyance, hypnotism, etc., well knowing that here must be fought the last and decisive battle between materialism and religion—that is, as far as the educated classes are concerned. Therefore, the churches, could they ever see the natural trend of things, and which they never do until they are accomplished and accepted facts, should be where such papers as the *Picayune* are. Not fighting Spiritualism, but warmly inviting it to their altars for impartial and unbiased examination. The *Picayune* differs with me here, and says—"Admittedly in the presence of the great mysteries of life and mind, we have no need of apparitions, clairvoyance or telepathy to refute a mechanical theory of nature." But I hold to it that, if we never receive a sign from the other life; can not see anything of it; can not touch the minds of our fellows, and come in rapport with them in feelings and thought, we have nothing more solid than hope to comfort ourselves with, and with the social and business conditions of life as they are at present, that hope will not go far in keeping us from accepting the theory, "tis all of life to live." The conditions of material existence are of such a peculiar nature in this modern age that man must have something tangible to lean upon, if he desires to live differently from that of the feeding and sleeping animal. You must give him something he can build a strong confidence on. And where will you find this support outside of Spiritualism. Not in the churches as they are now run. There reason has to uncrown herself before she can find a place to build herself a nest. But, Spiritualism stands in the breach and invites reason with open hands to its holy places and says—"Your mind is tired, and your heart is weary seeking after something which shall assure you of a time in which the good and pure within you shall have a fair chance to come out to the front. Here I lift the veil. Here is a message.

There is a form animated with intelligence. What think you of these things I offer you? Do they not prove you are yet only on the threshold of existence, and that every faculty in you shall exercise itself in the performance of its destined mission?—for each faculty of man is a carrying forward factor in the sum total of man's happiness and perfection."

Ah, what a sigh of contentment must well up from such a one as I have imagined, when he receives a test at the hands of the medium which he can not deny or doubt! For him 'tis an actual Easter with its open tomb and restored Master. The world takes on brighter colors, the birds sing sweeter, and he finds life sermons in running brooks and wayside stones. From this on, the two worlds overlap each other, and he lives in both. Then let science begin with its hammer and scales on this modern problem. Spiritualism has nothing to fear. She is ready and willing; and when science gets through with her accumulated evidence, science will bow its head and say, "I am satisfied. There is something more than was ever dreamed of in the philosophy of materialism. God reigns. Let us all worship him." And the educated and the ignorant will gather round the same altar, and all doubt will vanish, because every man shall see and know for himself. And I, for one, shall welcome the day when calm-eyed science shall draw near to the face of Spiritualism and read the story therein for itself. And I am glad we have one paper in this State bold and honest enough to take the stand the *Picayune* has. Let all Spiritualists remember it kindly.

I have already shown how it is that one phase of Calvinism tends towards liberty while another phase develops a spirit of despotism from its arbitrary nature. It has also been said that the best way to do away with bad laws is to put them into practice, so that their hatefulness may become obvious and cause the legislators to repeal them. These causes led to a certain class of Puritans themselves, with Roger Williams at their head, to promulgate, perhaps, the first distinctive announcement of the great principles of religious liberty. For this, the other Puritans drove him away and persecuted him, but finally came over to his ground. In spite of all its forbidding qualities, the Puritanism and earnest religious spirit of New England has carried its people heroically through many terrific struggles in its earlier life, and now as the more bigotted elements are wearing away, New England society and literature are flowering out into much richness and beauty.—From Dr. Babbitt's "Religion." For sale here.

Mt. Pleasant Park, Clinton, Ia.

Mt. Pleasant Park Camp-meetings is the child of the Iowa Conference of Spiritualists which was organized at Ottumwa, Ia., in November, 1882. Col. D. M. Fox, publisher of the *Spiritual Offering*, was the most active agent in getting up the organization. Mrs. C. L. V. Richmond, Mrs. Nettie Pease Fox, Mrs. Dr. Juliette H. Severance, and Mr. C. W. Stewart were the leading speakers of the organizing convention. The conference was duly incorporated under the laws of Iowa, and, as it was intended, largely as a missionary organization for the diffusion of a knowledge of Spiritualism, the State was divided into districts to facilitate that purpose. Though termed the Iowa Conference it included, from the first, members from other States, and eventually legally changed its corporate name to "The Mississippi Valley Spiritualist Association."

Among the first moves of the association was to inaugurate an annual camp-meeting. Mt. Pleasant Park, at Clinton, Iowa, was fixed upon as the most desirable location. Beautifully located on a bluff overlooking the city and the valley, with ample railroad connections, nothing was lacking in location to make it the peer of any camp in the country. Brother Wm. Skinner, owner of the park, contracted it to the association for \$2,800, giving ten years time in which to make payment for the same.

The first camp-meeting was held in August, 1883, the dedicatory discourse being delivered by Prof. J. S. Loveland, of California. This meeting was a great success, although from the inexperience of the managers and the unavoidable great expense of a new and untried effort, there was a small deficit in the receipts, and, as usual, there was sharp criticism of the management.

Although ten years allowed by the contract for payment, certain parties began, soon after the first camp-meeting, to agitate the question of payment and the formation of a stock company for the alleged purpose of paying the debt at once and securing a deed for the park. Though strongly opposed this proposition, unfortunately, was adopted, and at the semi-annual meeting held in Maquoketa, Iowa, March, 1884, the Mt. Pleasant Park Stock Company was organized "as an auxiliary association of the Iowa Conference of Spiritualists." At its organization the stock company voted the officers of the conference for its own. This anomalous condition of the same officers for two distinct corporations has continued without change until the last two years and has been the cause of incurable confusion. Notwithstanding the proposition of the stock company to pay the debt and secure the deed at once, it did not take the deed till the camp-meeting of 1885; and then, instead of having money enough to pay the \$2,800, it had only \$1,300, and was compelled to borrow \$1,500 to secure the title. It had, however, according to its books, sold and taken payment for nearly \$4,000 worth of stock. And this debt was not fully extinguished before the ten years' time of the original contract with Father Skinner had expired.

The confusion and feeling which has resulted from this mingling of two corporations in one, has been a serious drawback to the prosperity of the camp. But at the camp-meeting of 1891 arrangements were made and agreements entered into by the two corporations, and Mount Pleasant Park was decided to the Mississippi Valley Spiritualist Association, to be held in trust forever for the uses and purposes specified in their respective constitutions. This is a most desirable consummation; but our experience is a most suggestive warning to all Spiritualist associations to keep clear of stock companies as auxiliary assistance: for the real membership of our camp, after having paid through this auxiliary helper at least \$10,000, are still under obligations to pay more than the original purchase price of \$2,800, before we can be free from all encumbrances.

But while these financial matters have interfered with needed improvements of the park, they have not prevented the great success of our meetings as instrumentalities for diffusing a knowledge of the phenomena and philosophy of Spiritualism. We have had our share of the best talent for all phases of mediumship. Nor have we had any failure of platform speaking. We have had nearly all the prominent lecturers of the country. Dr. Samuel Watson, A. B. French, Prof. Kenyon, J. Clegg Wright, Fred. L. Willis, G. W. Kates, Prof. J. S. Loveland, W. J. Hull, Lyman C. Howe, W. F. Peck, Moses Hull, and perhaps some others have been regularly employed of our men speakers, and of the women, C. L. V. Richmond, Nettie Pease Fox, Mrs. Bishop, Ada Sheehan, Mrs. Orvis, Mrs. Lillie, Mattie Hull, Mrs. Luther, Helen Stuart-Richings, Dr. Juliet H. Severance, Jennie Hagan, Mrs. Kates, and Mrs. H. S. Lake have been employed by our association. From the first it has been our purpose to promote the scientific method of investigation, and several courses of lectures have been given to that end. Prof. W. M. Lockwood gave us one course, and failed, through ill health, to give us another the following year. Prof. J. S. Loveland gave a course on me-

diumpship, since published in book form. J. Clegg Wright and Prof. Cadwell have also given some scientific lectures. As we started with the proposition that everything involved in the progress and welfare of humanity was an integral element of true Spiritualism, we have welcomed the honest expression of all forms of thought as a means to the attainment of the greatest light. Agnosticism by W. F. Jamieson, Theosophy by W. J. Colville, and mind cure by Dr. Randall have had their say on our platform. The Christian clergy are welcome if they choose to come.

Mt. Pleasant Park embraces some nineteen acres of land, and is about one mile from the Milwaukee, Northwestern and C. & Q. R. R. depots. Electric motor cars pass the grounds every few minutes, rendering them easily accessible. Electric lights are close by and shine upon the grounds, and will no doubt be soon placed in the park.

It would be an impossible task to mention all who have worked to inaugurate and carry on this camp-meeting, and to particularize may seem invidious and partial. But there can be no doubt that Col. D. M. Fox was the greatest power in organizing the Iowa Camp-meeting; and that to Mr. B. E. Hart belongs the credit of devising and pushing the Mount Pleasant Park Stock Company. Among the past and present workers no one has been more untiring than H. H. Roberts, of New Boston, Ill. Among the early officers and workers should be mentioned, Drs. Dobson, Adams, and Munson, Messrs. McCarroll, Jackson, Skinner, and Dr. Juliette H. Severance. Later workers include Mrs. Olive A. Blodgett, Will C. Hodge, and L. P. Wheelock. Without the untiring work and vigilance of these last named, it is doubtful if the association would not have succumbed to the opposition it has encountered. Scores of others, not in official positions, have performed noble and unselfish work. B. A. Cleveland succeeded Col. Fox as President of the association, who was followed by Col. Danforth, of Chicago. The next was Jim G. Anderson, who was called to the other side of life before really commencing his work. His place was filled by Mattie E. Hull, Vice-President, until the election of Prof. J. S. Loveland in 1887, who has been successively re-elected every year since.

Mt. Pleasant Park was dedicated not only as a camp-ground, but as an educational center. The erection of buildings for this purpose was contemplated from the first. But the unpaid indebtedness has raised and kept alive the fear that it was unsafe. But the acquisition of the title by the association has removed that objection. But it is very doubtful whether we ought to attempt the erection of colleges or other educational institutions upon the present plan of endowment. The higher education of the past and present is an aristocratic institution and should be superseded by something more democratic.

Onset Camp-Meeting, Mass.

The great meeting is going on from day to day with increasing attendance and interest. This beautiful home for Spiritualists is situated on an arm of Buzzards Bay, within two miles of "Gray Gables," the Summer home of President Cleveland.

Onset has now about five hundred cottages, tents, hotels, and in the height of the season numbers some three thousand resident people. On Sunday a couple thousand more visit for the day. A fire band of music is employed Sundays. The singing has been led by Mr. A. F. Maxam, of Brattleboro, Vt., a sweet sympathetic singer who puts soul into his songs.

The speaking here has been varied and often excellent. Mrs. Clara Banks opened the meeting July 9th with one of her electric and epigrammatic speeches, putting a snap into the end of many of her sentences with a breezy sarcasm that reminds one of the crack of the whip of the old time coach driver of the "tallyho." Dr. Geo. A. Fuller, terse and smooth in rhetoric, filled the afternoon with manly eloquence that found hundreds of charmed listeners. Mrs. Maggie Waite, platform test-medium from San Francisco, made her debut at Onset at the close of Dr. Fuller's lecture, and roused the audience to great enthusiasm. She went through the audience with almost flying feet and poured her tests into the very ear of the recipients, nearly all of whom recognized what was given.

Mr. Thomas Grimshaw, a modest, bright young English speaker and medium, gave an hour of good sense on July 14th and elicited strong words of encouragement from many.

The Veteran Spiritualists Union held a fine convention on the 15th, and Jacob Edson with others told a large audience of the noble work done and the greater work needed to be done to found a home for worn-out mediums.

Mrs. Carrie E. S. Twing spoke on prayer and Spiritualism the 16th, to a great Sunday audience, illustrating by apt stories and personal experiences the power of prayer, her sweet manner and sympathetic voice holding the closest attention of the throng.

Edger W. Emerson—one of the princes among platform mediums—put a chain of conviction around the vast audience by his rapid and telling tests.

Mrs. J. R. Nickless, late of the Pacific Coast; tall, queenly, and tasteful in dress, spoke grand words on the power of thought to a large week day audience the 20th. Dr. Geo. Colby, of Florida, spoke for the first time Sunday, July 23d, and pleased by his flowing sentences and his attractive address.

There are a number of mental mediums here, notably Mrs. Dean, Mrs. Twing, Mrs. Waite, Mr. David Brown, Mrs. Parmenter, Mr. Harlow Davis, and others whose names escape my memory. The materializing (?) mediums are coining money nightly, being patronized by the earnest seeker and the amusement hunter. Their exhibitions are set in semi-darkness, mixing fact and fiction so that all shall have something to talk about next day, whether they mourn or rejoice that a dollar is less in the pocket. One medium of this order is reported to have said that she intended to "work the materialization phase for all it was worth this Summer," and no doubt her cabinet is in excellent order for spirits or mortals to materialize.

A very comforting thought came to many old people, that is, as the physical sight dims the spiritual sight brightens. On that account very old people, whose eyes are unable to see small print by good daylight with spectacles, are quite sure they recognize their spirit friends in almost total darkness, and these old people are among the most constant attendants at these dim, dark, and money-getting seances. The faithful are sure the materializations are genuine, and the skeptics are equally sure they are not. So Onset is full of devotees and doubters, and the bank accounts of the materializers are growing heavy. One claims that she has made \$10,000 in this business, another has built a costly villa out of the proceeds of these seances, supplemented by a pension, the price of a lost eye, some \$11,000, and twenty-seven dollars a month. Another is enjoying the fruits of years of devotion to spirit voices, in a beautiful cottage near the centre of the camp, while another is fast preparing to build a home in Boston. Surely materializing mediums in this haven of their order need not complain that the spirit on the earth world has been neglected of them.

The mental mediums are having a better patronage this season than usual, for the craze for materialization is slowly waning, as people of sense and observation are learning that personation, transfiguration, and fraud are often mixed in with genuine forms.

The Onset meeting continues through August, with Mr. J. Frank Baxter, Mr. A. E. Tisdale, and Mrs. Ida Whitlock as speakers. The meetings will, no doubt, grow in number as August days come, and Dr. Storer will preside over still greater audiences on the Sundays of that month. Prof. Dolph, the California hypnotist, has been carrying on valuable meetings in the arcade, where people can study the mesmerism art.

The new "Hymnal," published by the writer, is being used in congregational singing everywhere. It contains ninety-four songs and sells for ten cents, two cents postage.

H. A. BUDINGTON.

for the holders of the bonds. It is further provided, should a vacancy occur in the office of Trustee, the vacancy may be filled by appointment of one or more competent persons by an instrument, in writing under the hands of a majority of the holders of the then outstanding bonds.

Other clauses for the protection of the bondholder are made plain to them in the copy of the mortgage that we shall furnish with each bond sold.

In pursuance of our purpose to enlarge our sphere of usefulness before announcing it generally we wrote letters in confidence to a number of friends, asking for an expression from them as to the wisdom of this course. There was no circular letter such as the person signing "Plain Facts" claimed to have in his or her possession. With hardly an exception our confidential letter was promptly answered and approved, and were it not for the financial crisis which came so suddenly upon our country the mortgage would have been recorded and an effort made to sell the bonds secured by the same.

It is our purpose, from which we shall not be severed or turned, to give the Spiritualists of our country an opportunity to invest in a well-secured bond and thus assist in this proposed great educational movement; and every bondholder shall be accorded the right which is his to know who are the owners of the Light of Truth Company's stock; for in addition to the lien of a first mortgage he has a right to rely upon the double liability that every stockholder is to him liable in payment of these bonds. Such an examination will show him that the stockholders are responsible and worth many times over its entire proposed issue of bonds. To satisfy Spiritualists that it was not our plan to "swindle" them into taking watered stock as the above clippings would have appeared, we herein print a copy of the bond.

Should the united verdict of Spiritualists be that our motive "necarious" and a "plan to swindle," the people who own this organ, having other pursuits and not depending on the LIGHT OF TRUTH for a dollar to sustain them, will quietly withdraw from a project which is put forward for the sole purpose of furthering the cause of Spiritualism.

The Mask Torn From Francis, the Boaster.

To Whom it May Concern:

I see in the *Progressive Thinker* of the 22d and 29th of this month that its editor, J. R. Francis, has commenced his annual malicious and libelous attacks on the Way Publishing Company, as well as the LIGHT OF TRUTH and its manager, C. C. Stowell. As President of the Way Publishing Company, (the original owners of *The Better Way*) from its organization to the present time, I have endeavored to the best of my ability to advance and sustain the *Better Way* and its successor, the LIGHT OF TRUTH, and I feel that I would not be doing my duty if I did not defend Mr. Stowell as well as the company he represents from this man Francis, who has all the malignancy of a viper and the courage of a coyote. It appears very much as though the red rag which has maddened the editorial bull of the Windy City at this particular time is Mr. Stowell, who has worked hard and wisely in sustaining the LIGHT OF TRUTH under many difficulties, and I personally know he has made many sacrifices in order to sustain the publication.

He has won the confidence and esteem of a large number of friends throughout the country. In his hands the paper has made steady progress. The paper has grown in spiritual and didactic influence from week to week. Articles of a high order have appeared, and the opinion of the competent is that the LIGHT OF TRUTH has no superior in the journalism of Spiritualism. The paper is still growing in power and popularity. This success must be ascribed to Mr. Stowell's judgment and perseverance.

Mr. Francis is a little, irate, selfish and ambitious editor; his Spiritualism could be put in a nut shell. Spiritualism means to him what it will make in dollars and cents. His present tirade is personal, offensive, libelous, untrue in its charges, and simply contemptible in character. It expresses the venom of a malignant, crafty man. The purpose of the writer is to cover his brother editor with dirt and kill the LIGHT OF TRUTH. Brother Francis, you are an ass. I can see your ears through your lamb-skin. You must take the consequences of your folly. I shall not be intimidated by your bragadocio, nor sit still under your calumnious epithets, but I shall expose your knavery and prick the empty bubbles of your silly bombast just as fast as they are blown.

Now for a little about the personal career of Mr. Francis. He obtained what editorial learning he has as an underling and bottle washer in the office of the *Religio Philosophical Journal*. For twenty years his mind was habituated to the habits of Bundyism. To the neck in mud he wallowed, he traduced mediums, wrote philippics of abuse against men and women far more honorable than himself. Suddenly, in the twinkling of an eye, he jumped the traces of Bundyism, raised the standard of revolt and rushed to the cave of Adullam, (a cellar at No. 40 Loomis Street) and everyone that was "discontented gathered themselves unto him. Also there came unto him a nameless, scabbed, ragged multitude who live upon fraud, and also Anarchists carrying their red flag. They gathered themselves together in this cave of Adullam (I Sam. xxii.) and he became their captain." This is the big chief who makes war—a causeless war—upon the LIGHT OF TRUTH. He turned against his old benefactor, John C. Bundy, the best friend he ever had in the world, and like Benedict Arnold, betrayed the cause he had espoused and for twenty years defended, and bit the hand which fed him. Having left the *Journal* he began the *Progressive Thinker*, and there flocked to his aid all the enemies of his old friend, and all the Anarchists and rebellious elements of ill-assorted thought.

Mr. Francis is also a wire-puller. He saw the utility of working the button of mysticism. Olney Richmond, the mystic, was called in to put in his tableaux. Ancient magic was now revived; astrology was yoked to the train. The ignorant mind and muddled imagination of Olney Richmond imposed upon the credulous, and many dollars from the pockets of those who loved glittering mysteries. Francis is a magician. Olney and he have pooled their interests. Spiritualism needs no secret orders. Secrets belong to priests and knaves, and not to honest men in an honest cause.

The sacred cause of Spiritualism is burlesqued weekly in the pages of the *Progressive Thinker* by coarse and vulgar cartoons. Every effort at wit is but an exaggeration or a lie. He altogether appeals to the heart throbs of the uneducated and vulgar. It is a rabid sheet; a pure product of Barnumism in Spiritualism. So much for Mr. Francis personally and professionally. I hope he will fully recognize the correctness of the picture I have given of him, and profit therefrom as a wise man should.

"PLAIN FACT," CINCINNATI, O.

Plain Facts is probably another form of the editorial "we," and is purely of home-made Chicago manufacture, and not a Cincinnati product at all. Supposing that "Plain Fact" and Mr. Francis are two persons, it is very singular that they should both handle their adjectives in the same manner. I am of the opinion that "Plain Fact" wrote his article in the cave of Adullam, and both pens were driven by the same hand.

A WORD FOR MRS. RUFFIN.

This "good old soul" was never imposed upon. She had money and honesty; she loved Spiritualism. She helped the

Better Way management with several loans from time to time, which loans were all paid back to her. Mrs. Ruffin was not cheated out of one dollar. The managers are honest men, good citizens, and true Spiritualists. Mr. Francis creates a cock and bull story from which he hopes to destroy respect for the LIGHT OF TRUTH and hold up men more honest than himself to public abhorrence.

C. C. Stowell is charged in the article under consideration with the crime of using undue influence and persuasion on the mind of Mrs. Ruffin. He is called a materializing medium, which Mr. Francis knows he is not, and with using the spirit of Col. Ruffin to extort the money from the pocket of Mrs. Ruffin. Such a charge was known to be false before it was made by Mr. Francis himself. "The moans of anguish" Mr. Francis can still hear from those who lost money in the Chicago Publishing House. That very money assisted in preparing the way for the spiritual workers and press of to-day. The money the friends of Spiritualism have put into the cause has made Spiritualism a power throughout the world. Mr. Francis barely makes his paper pay even on the top of all the past loss and philanthropy. The money and labor of such men as Jones and Bundy of the *Religio Philosophical Journal*; Mr. Colby, the esteemed and venerable editor of the old *Banner of Light*; writers like Hudson Tuttle, Dr. Crowell, and Jonathan M. Roberts, of Philadelphia, and hundreds of lecturers in the field have put their life and bone into the cause of Spiritualism, and you, Mr. Francis, jump into a place and appropriate the financial fruit of their arduous labors. Your readers were made for you. To a large extent the LIGHT OF TRUTH has made its own readers, and they are of a class pure in intent, spiritual in purpose, and mean to extend the cause of Spiritualism beyond the column of profit and loss. It is no honor to Mr. Francis that his poor wife should be, from dawn of day to setting sun, put upon the literary treadmill setting type, to the neglect of her domestic duties and the sweet enjoyments of life the female mind holds so dear. Mr. Francis, did Dr. Greer pay you for the free advertisement you gave him about that miserable ten dollars gratuity you returned to him? Independence is a virtue, but when paraded boastfully before the public it loses all its charm.

MORGAN G. YOUNG,

President of the Way Publishing Company.

Cincinnati, Ohio.

Written for the LIGHT OF TRUTH

Spirits Lift a Medium Over a Circle.

J. G. PATTON.

In 1872, twenty-one years ago, I was a member of the Constitutional Convention of Pennsylvania, which held its sessions in Philadelphia, and as I was then an earnest investigator of our philosophy, I had a fine opportunity to learn much relating to the subject. I remember well a little girl by the name of Julia Jones, who was a remarkable medium. She was controlled by a band of Indian braves. I never saw a more perfect control in my life. Her entrancement was deep, rendering her entirely unconscious. She was as pliable to the influence of her guides as putty in the hands of the artisan. She was as innocent as a child and as timid as a fawn.

A party of twelve gentlemen rented a room in a private house on Lombard Street and employed Julia as their medium expressly to investigate the great question, "If a man die, shall he live again." I had a standing invitation by this society of investigators to meet with them whenever it suited my convenience. I availed myself of the privilege many times, which greatly added to my experience and pleasure. One evening a circle was formed like a wagon wheel, admitting of no progress—no chairs touching and hands clasped. Inside of this solid circle Julia, the medium, was seated in a chair. The lights were turned out, and total darkness prevailed. We sat there quietly awaiting for developments. We heard no noise, no sound of any kind. All was as still as the grave. After ten minutes had passed the spirits ordered the lights to be turned on, but the bright light to our utter astonishment revealed no medium or chair in the centre of the circle, or any place else for a limited time. Presently one of the members discovered Julia sitting in her chair on top of half a dozen or more drygoods boxes, all of the same dimension, piled one on top of the other in one corner of the room to the ceiling, a distance of about sixteen feet, with Dr. Daniel's fine silk hat on her head and his coat on her person. Clowdise, an Indian chief who was in control, laughed and talked with us, and seemed highly elated with his achievement; and well he might with such an extraordinary exhibition of spirit power. After much merriment and pleasantry had been indulged in the Indian spirit Clowdise ordered the circle to be reformed and the lights extinguished, and then said his hand would float the medium in her chair back into the centre of the circle over the heads of the sitters without our knowing it, which was done inside of five minutes successfully, and to the great delight of all present.

Many more marvelous manifestations of spirit power we witnessed during our stay that winter in the city of "brotherly love." Julia Jones is now married, living in New York City, practicing her mediumship. I saw her not long ago at Lake Pleasant, and had the pleasure of renewing my acquaintance with some of her guides.

The society was composed of well educated and accomplished young gentlemen eager to learn something more of the deep mysteries of our philosophy, and I was sincerely grateful to them for the privilege they kindly extended to me to witness their experiments in physical phenomena.

The Spiritualism that fails to spiritualize and elevate humanity is of little value to the world, and should be left severely alone. It is not a valid excuse for any medium who is guilty of deception, or who indulges in sensuality, to charge their lapses from truth and their vicious practices upon decarnated spirits. The adage that "a man is known by the company he keeps," applies to mediums equally with other mortals, and the medium who attracts low influences should not be countenanced or sustained by decent people, or permitted to practice as teachers of a truth so sacred as ours. We hear much senseless twaddle about sweet charity. It is right that the same be extended to those who are earnestly striving to overcome evil tendencies, but tricksters deserve to be dealt with by strict justice. Christ's words to the woman taken in adultery have been perverted to palliate the offences of mediums. The admonition to "Go and sin no more," drew the veil of forgiveness and charity over past offences, but offered no excuse for continuance in wrong doing.—Morton's "Psychic Studies." See price list of books—seventh page.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if they could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giver an opportunity to help in some degree the great work.

Form: "I give and bequeath to the owner or owners of a newspaper now published in the city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH (here insert full description of property to be given).

Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH.

In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

MEDIUMS AND LECTURERS.

Mrs. A. H. Luther may be addressed at Crown Point, Ind.

Dr. A. Hatch, speaker and test medium, address 30 Western avenue, Lynn, Mass.

G. W. Kates and wife are located in Manitowish, Colo. They invite correspondence from the West.

J. W. Dennis, of 120 Thirteenth Street, Buffalo, N. Y., will attend calls to lecture or attend funerals.

Frank T. Ripley may be addressed till last week in August at Lake Brady Camp, via Kent, O.

Mrs. J. Hatch, of San Francisco, platform, trance, and test medium. Address 330 Western avenue, Lynn, Mass.

Prof. H. D. Barrett, of Lily Dale, N. Y., has open dates for September and October of this year, and after May, '04.

Mrs. Sallie C. Scovel may be addressed at 37 Morgan street, Chicago, Ill., till September—probably the entire winter.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address, 171 Pine Street, Muskegon, Mich.

Mrs. Virginia Barrett, lecturer and psychometrist, would like engagements for the winter months. Address 135 N. St. Joe street, Indianapolis, Ind.

Mrs. Maggie Stewart, of 204 East Main st., Piqua, Ohio, left for Lake Brady Camp meeting July 14th, where she may be addressed until further notice.

Lyman C. Howe has these camp engagements: Cassadaga from July 25th to August 1st; Haslett Park from August 5th to 11th; Liberal, Mo., August 20th to 27th.

Mrs. Cella Loucks, of 311 West Sandusky st., Windy, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Will C. Hodge, inspirational speaker and test medium, desires engagements for the Fall and Winter months. Address until September 1st Mount Pleasant Park, Clinton, Iowa.

Walter Howell having a few open dates would be pleased to negotiate with societies within easy distance of New York City for the coming season. Address 335 West Fifty-fifth street.

D. M. King will attend Maple Dell Camp, Woodley Park Camp, Devil's Lake Camp, Wentworth Grove Meeting, Haslett Park Camp, and probably pay a visit to Vicksburg Camp also.

Edgar W. Emerson will be at Cassadaga, N. Y., from July 30th to August 6th, Brady Lake, Ohio, August 10th to 16th, Haslett Park, Mich., August 17th and 20th, Clinton, Iowa, August 23d to 27th.

Mrs. K. Cutler, trance speaker and psychometrist, speaks in Parkland first week in August. She will make engagements with societies on liberal terms, also organize societies. Address Eden Postoffice, Bucks County, Pa.

Prof. Joseph Ernst, trance speaker and psychometrist reader, can be addressed for engagements at 66 Cross street, Cincinnati, O. He would like to engage with societies in the Northwest for the Fall months.

Mr. C. V. Miller, the wonderful materializing medium of San Francisco, would like to make some engagements in some camp meetings East, or in any city. For particulars write C. V. Miller, 535 Post street, San Francisco, Cal.

Mrs. A. E. Sheets, inspirational speaker, desires to correspond with societies relative to Fall and Winter work. Will attend funerals. Address P. O. Box 333, Grand Lodge, Mich. At present she is at Haslett Park Camp meeting.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies and camp meetings; will also attend funerals. Address corner of Newland street and Fox street, Jamestown, N. Y.

Mrs. Carrie M. Smith, nee Weatherford, will give private sittings daily at Chesterfield from July 27th till August 9th. Will lecture near home after camp and give until December 1st one lecture gratis to struggling societies. Address 259 South Clay street, Frankfort, Ind.

G. H. Brooks will remain at home, 144 North Liberty Street, Elgin, Ill., until opening of the Haslett Park Camp meeting, where he will resume his place as Chairman. Those who wish to engage him for Fall and Winter may address him as above. Lyceum-building a specialty.

Willard J. Hull would like an engagement for the last three Sundays of September in the West. He will be at Liberal, Mo., Camp the first Sunday of September. Parties in that section of the country can secure him for dates above named. Address 280 DeWitt street, Buffalo, N. Y.

Prof. Silas W. Edmunds, inspirational speaker, business, and test medium, will give sittings and hold classes in the science of life during session of Haslett Park Camp. Engagements made for Fall and Winter on reasonable terms. Address care of Haslett Park Camp, Igham Co., Mich.

Mrs. Nellie S. Baude can be addressed for engagements for 1895. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baude, 411 Thirteenth Street, Detroit, Mich.

Mr. George Walrand, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 108 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

There is more Catarrh in this section of the country than all other diseases put together and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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President of the Magnetic Institute,

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— DAS —

Gebäude der Wahrheit

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PUBLISHED EVERY SATURDAY BY
C. C. STOWELL,
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CINCINNATI, - - SATURDAY, AUGUST 5, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected matter will not be returned without postage accompanying same—no exception.

Selected matter preserved, and thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

TO THE PUBLIC.

Printed elsewhere in this paper is an attack upon us which forces upon the gaze of the reader the private plans of this journal. All Spiritualists appreciate the crying need of a less expensive and more popular form of our literature. Only a small percentage of people attend lectures or public meetings. On absorbing questions they receive their education while on the way to work, at noon in the shade, or at home during the closing hours of the day.

Now, it is just as possible for Spiritualism to have good and cheap books, tracts, pamphlets, and other forms of instruction, as for Christian Science, Theosophy, Socialism, Nationalism, or Methodism.

The Wesleys wrote and printed many books, and early in the century that Church, with a small loan, laid the foundation for the printing of a million pages daily.

In our ranks we have few trained authors. Our writers learn their craft by inspiration, rush headlong into print and bankruptcy. Worst of all, there is found among the number printed every fad from re-incarnation down, and it requires a careful husbandman indeed to pluck these tares from the wheat.

We need well-trained editors to revise the work, and publishing houses to encourage and print the best that has or may be written on Spiritualism, and the application of its philosophy to all phases of life, and at such prices that multitudes may be fed.

To accomplish this, co-operation is essential. How better could that be accomplished than as we have outlined in the explanation of our purposes in this issue?

Should one or two be asked to take all the risk when scores stand ready to share the burdens? What form can you better devise than that universally adopted by investors?

This is not speculation in stock for gain, but a simple loan of funds to be paid back at a low rate of interest, thus making it possible for every lover of truth to lend his aid towards the spread of Spiritualism.

It may be but the "widow's mites" sent in small sums and at such times as best she can, but in the end she will be the owner of a bond (drawing interest semi-annually) which will be redeemed when the work is well under way.

We dare not despise the "day of small things." The LIGHT OF TRUTH, like the oak, from an acorn grew. First in a cellar, then in an obscure street, changing as its subscribers increased, until to-day its patrons find it rapidly spreading through a fine block.

Its offices are the best appointed and most commodious of any journal in our cause. This is not a boast, but to give the lie to the charge that its career has been checked and its obligations unpaid. Its books, accounts, and other private information are always open to its associates and co-workers.

Here in the great West, with your co-operation, its career shall continue. Calumny may cause it to dip a little to the larboard—or starboard, but eventually this good ship, the LIGHT OF TRUTH, shall right herself and be seen moving majestically onward in the great Sea of Spiritualism and liberal thought.

OUR NEXT CONGRESSIONAL SITTING.

On August 7th a special session of Congress will convene at Washington. Perhaps no event since the war has contained so much of vital interest to the American people as the problems which have compelled the executive branch of our government to call this extra session of Congress. It will require the wisest statesmanship to steer the craft of State off the shoals of financial disaster, and although the beardless youth, who sports the title of Comptroller of the Currency and is named Eckels, declares that no bank or industry has failed or need to fail that is run on business principles, it will take more than his assertion to back up his statement. Nearly two hundred national banks have failed since the first of last January. This is one hundred and fifty in excess of bank failures for the corresponding time last year. Industry is paralyzed, trade is cut off, and hundreds of honored names are daily dragged down in the humiliation of insolvency, debt, and disgrace. The old adage, "Uneasy lies the head that wears a crown," may properly be applied to the average business man in this country to-day. And far worse

off is the dependent laborer and mechanic thrown out of employment.

It will take years to repair the ruin already wrought, and there are no indications of any relief as yet. Secretary Herbert is quoted as saying that a lack of confidence in American securities on the part of European and American holders causes the present panic, for which the Sherman act is directly responsible.

Now, if the Sherman act, which provides for the constant issue of legal tender notes for the purchase of silver, be repealed the immediate cause of distrust will be removed, and money will flow more easily and manufacturers and merchants can get hold of it to carry on their business. The government can not go on adding to its promises to pay while not adding to its resources to pay with. This is what is causing money holders to secrete and hold what they have instead of keeping it in circulation. The volume of legal tender notes and United States notes constitutes the currency of the country issued by the government. But national bank notes and silver certificates are not legal tenders, and they constitute nearly as much as the whole volume of legal tender currency.

Let us give to the coming session every encouragement, for its task is mighty, and many are bound to be displeased with its action whatever it may be.

A SO CALLED expose does not always prove fraud; nor does one fraud prove all mediums to be frauds. The man who denominates all mediums' frauds insults every Spiritualist who has been convinced through the phenomena; for if there was no phenomena such scientists as Alfred Russell Wallace, F. R. S., Prof. Crookes, Astronomer Flammarion, Rev. M. J. Savage, Judge Edmunds, and latterly W. T. Stead, editor *Review of Reviews*, could not have written up their experiences and positive tests received through modern mediums. Furthermore, to denigrate all mediums' frauds is to imply that the millions of Spiritualists and the hundreds of scientists and eminent men of literature who have witnessed these phenomena are fools. Such conclusions can only emanate from narrow minds, idiots, and ignoramuses, who judge everybody by themselves—too visionary or stupid to see the difference between truth and error.

REPORTS from our various camp-meetings indicate a successful season, despite the hard times. There is one grand advantage which they have over the ordinary Summer resort, i. e., the price. The poor as well as the rich can attend without feeling that an exorbitant price is attached to everything they touch and every move they make. The speakers and the mediums are giving the multitudes the bread of life, and all nature smiles at the feast. Those energetic ones who have the camps in charge are to be congratulated.

EMPTY stomachs and shivering bodies are not the proper concomitants of spiritual harmonization. The fear of want and the hope of gain are the legitimate sequences of an unnatural system. Rent, interest, and profit make tenements, mortgages, and thieves. One combination goes to the capitalist, the other to the laborer. The honor of a pointed political party is the same as the honor between thieves. It is of no value to the frugal, the pains-taking, or the law abiding, and no reformation can come out of it.

ANOTHER Uncle Tom's Cabin must be written. The terror of the white slave is yet to be depicted, together with the Lagrees who torture him. The slums must take their place with the parlors and boudoirs of fashion and extravagance. The factory must have an altar as well as the Church, and steeples point to something besides degradation and misery.

THE labor troubles in Southeastern Kansas are assuming national importance, and are another finger-board pointing to the coming conflict between plutocracy and pauperism. The mine owners have built a stockade around their works at Wier City, armed their men, and like a lot of beleaguered bordermen are defending themselves against the mob outside.

SOUTH CAROLINA, with her governor as head bar-tender, has gone into the saloon business. It ought to be made to pay. Governor Tillman is a strong and determined man, and if the prohibitionists are as cute as their prayers are loud they will not miss the opportunity of assisting the State to run the whisky traffic in due style and augment its income.

GOVERNMENT never should be a force of authority. It is a public convenience and should reflect the will of the sovereign people. The divestiture of all power in the government to farm out special privileges to the few to the detriment of the many constitutes the prime necessity of the people.

FEED mouths first, brains afterward; clothe nakedness first, minds afterward. House shivering bodies and thus make fit receptacles for the jewels of genius. Lift the unfortunate and make a sufficiency for all who want work, a superfluity for none.

If the people want the judiciary and the militia to serve them instead of plutocracy, they must vote men into the executive government who represent them, and not the law offices and political demagogues.

A TRUE American is one whose Bible is the United States Constitution and whose catechism is the law of the community in which he resides.

LABOR organizations should not celebrate their holiday by showing their numbers on parade and then vote the old ticket in November.

SOMEBODY wants to know if we haven't as much right to close the Church doors as Pietists have in closing the World's Fair doors.

THE war on Siam may be the spark to set Europe on fire. France ought to take somebody of her size.

Cassadaga Camp.

An auspicious occasion was the opening of the annual meeting at this Mecca of Modern Spiritualism, one week ago. Each incoming train deposits fresh arrivals on our shore, and the management have every reason to feel hopeful of a prosperous season.

Previous correspondents have acquainted readers of the LIGHT OF TRUTH with the many improvements, beautifying and general transformation that has been wrought during the months intervening between this and last season's session, but to possess a realizing sense of Cassadaga's increased charms one must formally visit the place, and then admit, as do all, that the half has not been told. A lady who had not been here for three years was so surprised with the transformation that she delightedly exclaimed: "It all looks as though a spell had been wrought by the waving of a fairy wand."

On looking over the attractions for '93 one is impressed with its pleasing innovations. A reception committee wearing badges look after the strangers within our gates. There is physical culture and education taught by a lady, Mrs. Gertrude Andrews, who besides being a professional in this line of work is also a dramatic star of acknowledged genius, with fifteen years experience before the foot-lights.

For those desiring instruction in the telegraphic art there are classes daily in the Octagon, with Mrs. Sperra, a most proficient instructor.

The children's lyceum is under the efficient management of Mr. J. E. Gleason and Miss Clair Tattle.

Prof. Phlegging, of Washington, D. C., gives instructions in astrology, Hattie H. Danforth in palmistry, and Mrs. Thompson in mental science.

There is a chorus choir under the leadership of John T. Lane, of Boston, Mass. Mr. Lane is also teacher of instrumental and vocal music.

Among the evening attractions at the Auditorium will be Mrs. Gertrude Andrews, Mr. Charles Sullivan, a dramatic personator, of Boston; Miss Clair Tattle, a favorite of last season, and Mr. Eben Cobb's illustrated lectures.

The program of speakers is quite up to its usual high water mark, the speakers thus far giving abundant satisfaction. The Summer school of psychic science has closed, Mr. W. J. Colville going to Chicago to deliver a series of lectures and attend, as a delegate of the society recently formed here, the Psychical Research Congress, to be held in Chicago next month.

Previous to Mr. Colville's departure a benefit entertainment was tendered him in the Auditorium, with a program composed of some of the best dramatic and musical talent on the grounds.

The open conferences, to which all are invited, and at which are discussed the live topics of the day and times, gives ten minutes opportunity for those so disposed to present his or her particular views, or pet hobbies and foibles. These conferences are certainly one of the most enjoyable features of Cassadaga, besides being in many respects educational they also afford entertainment and oftentimes amusement for those not in the arena of debate. Among the many subjects discussed re-incarnation seems to be the favorite, as it appears frequently. If, as the immortal bard Longfellow sang, "Life is earnest, life is real," and "We are to act in the living present," it seems to your correspondent an idle chatter to speculate over these musty allegories of the ancients when there are so many questions, so many needed reforms demanding the careful attention and earnest thought of the to-day's embodiment.

Besides the mediums at camp each seance reveals, new ones have been added to the list, and the remarkable phenomena received through many is simply marvelous even to an old-timed Spiritualist. With such an outpouring of psychic demonstration who can doubt the abundant harvest that must naturally follow.

Caldwell Park is now claimed by the wee folks as a playground. Season tickets on the steamer can be purchased for one dollar. There are no policemen required at Cassadaga. No signs to keep off the grass confront one at each turn. The semi-weekly dances are the delight of the young and some older folks. Delegations of ladies and lassies from surrounding towns come to enjoy the inspiring melodies of the Northwestern Orchestra and trip there light fantastic with the beaux and belles. Cassadaga's popularity and ever growing favor is demonstrated in the fact that while other resorts report a falling off in attendances our receipts show that we are averaging thus far with last year.

Good health, golden sunshine, pure air, and enjoyment have blessed saint and sinner equally, no discriminating at Cassadaga. We are all the favorite children of the gods.

K. O. P.

In an overlooked leaf of our correspondent's last letter the following deserved tribute was paid to Mrs. R. S. Lillie, one of the workers at that noted camp:

"Mrs. R. S. Lillie is also a star of the first magnitude in the galaxy of speakers who were connected with this camp in its incipency. She and her genial and energetic husband, the 'musical John,' have been here more or less for thirteen years. Melrose Park was named in honor of them. They have a lovely little 'home-nest' on the east side of the same, always have it well filled with visitors and guests, and in the home life as well as the public, are a most genial and happy pair. Mrs. Lillie has spoken here some portion of each year for thirteen years, and has all the time been thoroughly alive to the interests of the camp, and none have done better or more excellent work. Mr. Lillie might fitly be called the Board of Cassadaga Camp, for he was one of the first to sing upon the platform, and his rich melodious voice has each year thrilled and uplifted the hearts of the people."

Camp Notes from Lake Brady.

Another week, fraught with events that has brought into the lives of many the unmistakable evidence of a future life, has passed.

It is impossible in so short a communication to give even a brief synopsis of the gems of thought uttered by the various speakers, chief of whom were J. Frank Baxter and Mrs. H. S. Lake. The former with his scholarly logic, showing careful preparation beforehand, and the latter with her brilliant inspirations uttered on the spur of the moment, were a compliment to each other. As a test medium Mr. Baxter is climbing right to the top, though not so numerous as those of Maggie Gaulle of last week. Mr. Baxter's tests go more into detail, and those receiving them are never left in doubt. At his last seance it was noticed that influences repeatedly seized his organism, forcing him to impersonate in spite of his own efforts and those of "Atica," his control, to preserve his own individuality. The result was a curious mixture of personalities that would have been a study for the elocutionist as well as the occultist. "Fire, fire, fire!" shouted Mr. Baxter, rushing around the platform as though in search of something. The name of Ferdinand Schumaker was given, and then, "oh where are the books, the accounts; I placed them here; I am lost, I am ruined!" Then followed, in the same dramatic style, a pitiful story about loss of employment and vain search for it, despondency and final suicide by poisoning in Cleveland, giving the name of John Patterson, who was identified as bookkeeper of Schumaker's oatmeal mills when it was burned at Akron.

Immediately following this was another vivid impersonation of a man being shot from his horse in battle, dragged by his foot fast in the stirrup, and the contortions of his body till a final shot ended his life. This influence announced himself as Colville Porter, son of Dr. Porter, of Newton Falls, Ohio, who is past eighty, and an avowed infidel. Said he: "Remember me to father, he has often said to me, 'when you die you will be dead,' tell him I have died and yet I am not dead."

Mrs. Thomas Black, of Cleveland, had been his school-mate, and during many years since the war she had almost forgotten him. She said: "He was the last person to be in her mind, and no one else here knew him; but I will see that his message goes to his father."

Instantly another influence had possession of Mr. Baxter. He began to hiccup violently, declaring in a broad Irish brogue, "I am Tom Smith, of Kent. I had the haycups. They laughed and said: 'Why, its only the haycups, but had luck to the same; they was the death uv me, for I hay-cupped myself to death.' Several persons in the audience recognized this control."

Mrs. Lake, in addition to her inspirational lectures, has added some psychometric readings, which were very entertaining to the audience as well as satisfactory to those receiving them. The dignity of Rev. Mrs. Lake is repeatedly broken in upon by the gay little "Prairie Flower" as control. She brought out considerable amusement to-day over a pocketbook full of money, offered among other articles to be psychometrized. She said: "Muchee wampum, the owner of it is under the care of boss business Indians, who, because of her co-operation with them, will continue in prosperity." The owner proved to be Mr. Merrill, who lives here, and has assisted this movement from the start, and it is well known that Indians here have been its instigators and abettors, and to them Lake Brady Camp owes much of its sturdy strength. Mrs. Lake will not read psychometrically any article when she sees the face of its owner, thus making the readings purely mental.

The event of the week was the wedding of our own Will Mansfield to Miss Lena Moray, of Grand Rapids, Mich., which is also well known as the home of her husband. It was Thursday—a perfect day, as all wedding days should be, ushered in by flowers and foliage, birds and sunshine. Early in the morning the floral decorations at the auditorium were completed. They consisted of an arch or bower of green boughs studded with flowers. A white dove surrounded by ferns was suspended above the tanner, bearing the chosen motto of the camp, "Fraternal Love, Spiritual Harmony." Other floral emblems, with a plentiful display of hunting, added to the beauty and festive appearance of the scene. Every one had on a wedding garment, and a throng of gaily dressed people awaited the bride party, which was ushered in to the sweet strains of Wagner's "Wedding March." Mrs. Jennie B. Hagen-Jackson performed the simple wedding service in few words, following with her own inspirational teachings. The bride is a bright, little brunette, well matched to her tall, blonde husband, and when he placed the gold ring on her finger, saying: "Now, by this ring I thee endow with all that is or shall be mine." Will looked as if he meant what he said. Mrs. Jackson then offered prayer, closing with a beautiful inspirational poem. Mrs. Sheets, of

Grand Ledge, Mich., then read the following lines, composed for the occasion:

"Joy bells are pealing,
Love's notes revealing,
Sweet music stealing,
Through the still air,
Love's truth now lighted,
Fond hearts delighted,
Two souls united,
Happily they sing,
Birds sweetly singing,
Through the woods ringing,
Soft echoes ringing,
Back the refrain,
Two souls united,
Fond hearts delighted,
May love thus plighted,
Ever remain."

Mr. J. Frank Baxter closed the beautiful and impressive service with the dear old song, the chorus of which is:

"Tis the old, old story,
Set round in glory,
For oh, its love, its love, you know,
That makes the world go round."

Many handsome and useful tokens of remembrance were received by the young couple, to say nothing of the rice and old shoes that followed them from the camp grounds. May joy be theirs.

Mattie Hull closed the week's lectures with one of her animated discourses, delivered in her peculiar poetical style. She says the closing of the World's Fair is all a sham—a pretense. The exhibits are only half covered and the doors half closed, but the controversy has split in twain every Church in Christendom.

Sunday is, of course, our big day. Last Sunday the largest crowd ever attending services here came to camp, Cleveland contributing the largest excursion.

The first lot of association tents are long since exhausted. Twenty-four came to camp last Saturday, and twenty more are now engaged.

The tests for the week have been exceptionally good. Mr. Frank Ripley, who is here for the season closed, with a very satisfactory seance this afternoon.

Rev. Hicks followed next day of which we will speak later.

Dr. Sheets talks at conference on spiritual science, for which we are truly grateful.

MORE ANON.

The Akron *Beacon and Republican* of July 3, 1893, contains the following: "The spiritualistic camp meeting was opened for the season of 1893. A handsome pole had been erected during the past week, and the exercises began by raising old glory to music by the band and an address from Mrs. H. S. Lake. Let the outsider say what he can and all he can against the Spiritualists, he can not be charged with disloyalty to the United States. He believes in the largest liberty possible for every one, and to that belief he adds the knowledge that nowhere on earth is that liberty so large or so secure as in these United States of America. So the Spiritualist is nothing if not loyal, and he means to be something."

The work of the season at the amphitheatre was opened by Lyman C. Howe in a most admirable address relating to the mission and the expectations of Lake Brady Camp.

The afternoon exercises were signaled by the brilliant lecture of Mrs. Cora L. V. Richmond, of Chicago. No people are better aware than the Spiritualists themselves, that some of their speakers are too inclined to drown a small idea in a large torrent of words. In that vice they are no better and no worse than the average preacher, but when Mrs. Richmond is speaking no apology is needed. Without apparent effort, almost without gestures, as easily sustained as a conversation on matters the most trite her sentences are pronounced, every word as clear cut as the facets of a diamond, while the idea contained in the sentence is complete and perfect as a diamond itself, and the whole discourse is finished and perfect in plan and proportion as we would expect it to be when builded of such material as her exalted subject affords, and wrought by a workmanship so superb. To the young orator wishing to cultivate a style at once dignified, clear, stripped of every weak or unserviceable word, finished almost to burnishing, while not a trace of labor comes to the surface, warm, earnest, full of heart and sympathy, I could name no living model equal to Mrs. Richmond. As her best Wendell Phillips was her equal in repose, but his matter was often pungent with the asperity of a political contest—hers is not—it is nearly always an appeal with argument, admitted only to support the appeal. Add to these a fine presence, a voice as low, as smooth, and almost as musical as a flute, and you have Mrs. Richmond, one of the finest living examples of forensic serenity combined with intellectual power.

Parkland Camp, Pa.

Again have we had the extreme pleasure of listening to the noble advocate of truth and reform, Mr. W. J. Hull. To fully appreciate this fearless man one must be a listener to his discourses. He, Mr. Hull, has been with us two Sundays, and delivered grand lectures. His clarion notes rang out clear and distinct on the sweet Summer air, and all true Spiritualists know that in him they have a friend who will never lower the flag, but with unflinching footsteps and spurs courage fight the cause until the last foe shall be exterminated from our pathway.

To him we give "nail all hail," thou who art sent by the angel world to help the people out of their bondage. Lincoln, Paine, and others in the bright galaxy of the spirit realm, see in Mr. Hull one of the few who shall redeem the people. Of himself fearless, of his friends kind and thoughtful. These are the kind we want, not those who ride a hobby, but those who by their unflinching courage and strength withstand the sneers and slander which always attack the true heroes. Such as Mr. Hull can afford to be generous, for of a truth those who are against such speakers, there are thousands who have gone home giving their lives as a sacrifice for others, these noble spirits come to their assistance.

Our friend, Mr. Hull, is a lover of the laboring classes, always endeavoring to alleviate the sufferings of the poor, and to bring about a reformation that is so sorely needed. We are fortunate in having such excellent speakers, and those who debar themselves the privilege of being among the listeners, we have only pity for the poor unfortunates who are throwing away food which would sustain them in any emergency. By their acts are men known. This holds good for Spiritualists as well as any other class of people.

Last night we bid farewell, not good-night, to Mr. Hull, and to have heard the good-bys and seen the hearty handshakes, one could readily perceive that he was leaving many warm friends, but we feel that we shall meet again under more favorable conditions. We bid him God-speed wherever he goes.

The women of Parkland have had a fair, which was in a measure successful. Entertainments are given every week. Plenty of amusements for all.

We might be better off financially, but we do not intend to give up. The strength and sinew which formed such were as Washington, Paine, Lincoln, and other great heroes, must surely be handed down to the people of the nineteenth century, and the iron will, the never weary footsteps will conquer in the end. "I know it."

To all friends of the cause we ask you to work with a will for the cause which shall turn darkness into light; work until our land shall blossom like the rose and the sweet perfume wafted from unseen shores shall enter into all homes, making divine the life of all.

Silent watches of the night,
Angels form from spirit shores,
Guiding to our better sight,
Gild our all of earthly store
In fond dreaming, visions bright,
Hallowed by thy radiant smile,
Make our pathway ever light,
Shadowy mist from spirit isle.

Traces fair as sunlight's gleam,
In soft hues lingering sigh,
Shades of angels look between
From the lattice of the sky,
When dark sorrow's lengthened pain,
Scars the heart-throb to its core,
How they oft in sweet refrain,
Breathe the kind words for, vermore.

When deep slumbers close the eyes,
How they stoop with gentle tread,
Angels watching from the sky,
Hending low around our bed,
Blending with our murmuring breath,
All they think and want, and say,
Child of earth, there is no death,
No, we have not passed away.

- E. M. W.

Jaffrey, N. H.—Let us not censure Mr. Savage for the stand he takes. Who can say that the angel world is not holding him in just that position to lead others to investigate—others who would at once give him the cold shoulder were he to call himself a Spiritualist? Continue to stand on the fence, Brother Savage, till you have gathered into the flock of followers every stray sheep within reach of your tongue or pen, then come down on the right side and let them all follow. What a rash there will be, and what a big piece of fence will be knocked down.

W. F. FRANK.

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CINCINNATI, - - SATURDAY, AUGUST 5, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action. When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualists' Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday. Rejected Missives will be returned without postage accompanying the same—no preserved. - and thirty days after receipt.

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News from Correspondents.	

"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-ubiquitous sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

TO THE PUBLIC.

Printed elsewhere in this paper is an attack upon us which forces upon the gaze of the reader the private plans of this journal. All Spiritualists appreciate the crying need of a less expensive and more popular form of our literature. Only a small percentage of people attend lectures or public meetings. On absorbing questions they receive their education while on the way to work, at noon in the shade, or at home during the closing hours of the day.

Now, it is just as possible for Spiritualism to have good and cheap books, tracts, pamphlets, and other forms of instruction, as for Christian Science, Theosophy, Socialism, Nationalism, or Methodism.

The Wesleys wrote and printed many books, and early in the century that Church, with a small loan, laid the foundation for the printing of a million pages daily.

In our ranks we have few trained authors. Our writers learn their craft by inspiration, rush headlong into print and bankruptcy. Worst of all, there is found among the number printed every fad from re-incarnation down, and it requires a careful husbandman indeed to pluck these tares from the wheat.

We need well-trained editors to revise the work, and publishing houses to encourage and print the best that has or may be written on Spiritualism, and the application of its philosophy to all phases of life, and at such prices that multitudes may be fed.

To accomplish this, co-operation is essential. How better could that be accomplished than as we have outlined in the explanation of our purposes in this issue?

Should one or two be asked to take all the risk when scores stand ready to share the burdens? What form can you better devise than that universally adopted by investors?

This is not speculation in stock for gain, but a simple loan of funds to be paid back at a low rate of interest, thus making it possible for every lover of truth to lend his aid towards the spread of Spiritualism.

It may be but the "widow's mites" sent in small sums and at such times as best she can, but in the end she will be the owner of a bond (drawing interest semi-annually) which will be redeemed when the work is well under way.

We dare not despise the "day of small things." The LIGHT OF TRUTH, like the oak, from an acorn grew. First in a cellar, then in an obscure street, changing as its subscribers increased, until to-day its patrons find it rapidly spreading through a fine block.

Its offices are the best appointed and most commodious of any journal in our cause. This is not a boast, but to give the lie to the charge that its career has been checked and its obligations unpaid. Its books, accounts, and other private information are always open to its associates and co-workers.

Here in the great West, with your co-operation, its career shall continue. Calumny may cause it to dip a little to the larboard—or starboard, but eventually this good ship, the LIGHT OF TRUTH, shall right herself and be seen moving majestically onward in the great Sea of Spiritualism and liberal thought.

OUR NEXT CONGRESSIONAL SITTING.

On August 7th a special session of Congress will convene at Washington. Perhaps no event since the war has contained so much of vital interest to the American people as the problems which have compelled the executive branch of our government to call this extra session of Congress. It will require the wisest statesmanship to steer the craft of State off the shoals of financial disaster, and although the beardless youth, who sports the title of Comptroller of the Currency and is named Eckels, declares that no bank or industry has failed or need to fail that is run on business principles, it will take more than his assertion to back up his statement. Nearly two hundred national banks have failed since the first of last January. This is one hundred and fifty in excess of bank failures for the corresponding time last year. Industry is paralyzed, trade is cut off, and hundreds of honored names are daily dragged down in the humiliation of insolvency, debt, and disgrace. The old adage, "Uneasy lies the head that wears a crown," may properly be applied to the average business man in this country to-day. And far worse

off is the dependent laborer and mechanic thrown out of employment.

It will take years to repair the ruin already wrought, and there are no indications of any relief as yet. Secretary Herbert is quoted as saying that a lack of confidence in American securities on the part of European and American holders causes the present panic, for which the Sherman act is directly responsible.

Now, if the Sherman act, which provides for the constant issue of legal tender notes for the purchase of silver, be repealed the immediate cause of distrust will be removed, and money will flow more easily and manufacturers and merchants can get hold of it to carry on their business. The government can not go on adding to its promises to pay while not adding to its resources to pay with. This is what is causing money holders to secrete and hold what they have instead of keeping it in circulation. The volume of legal tender notes and United States notes constitutes the currency of the country issued by the government. But national bank notes and silver certificates are not legal tenders, and they constitute nearly as much as the whole volume of legal tender currency.

Let us give to the coming session every encouragement, for its task is mighty, and many are bound to be displeased with its action whatever it may be.

A SO CALLED expose does not always prove fraud; nor does one fraud prove all mediums to be frauds. The man who denounces all mediums/frauds insults every Spiritualist who has been convinced through the phenomena; for if there was no phenomena such scientists as Alfred Russell Wallace, F. R. S., Prof. Crookes, Astronomer Flammarion, Rev. M. J. Savage, Judge Edmunds, and latterly W. T. Stead, editor *Review of Reviews*, could not have written up their experiences and positive tests received through modern mediums. Furthermore, to denounce all mediums/frauds is to imply that the millions of Spiritualists and the hundreds of scientists and eminent men of literature who have witnessed these phenomena are fools. Such conclusions can only emanate from narrow minds, idiots, and ignoramuses, who judge everybody by themselves—too visionary or stupid to see the difference between truth and error.

REPORTS from our various camp-meetings indicate a successful season, despite the hard times. There is one grand advantage which they have over the ordinary Summer resort, i. e., the price. The poor as well as the rich can attend without feeling that an exorbitant price is attached to everything they touch and every move they make. The speakers and the mediums are giving the multitudes the bread of life, and all nature smiles at the feast. Those energetic ones who have the camps in charge are to be congratulated.

EMPTY stomachs and shivering bodies are not the proper concomitants of spiritual harmonization. The fear of want and the hope of gain are the legitimate sequences of an unnatural system. Rent, interest, and profit make tenements, mortgages, and thieves. One combination goes to the capitalist, the other to the laborer. The honor of a polluted political party is the same as the honor between thieves. It is of no value to the frugal, the pains-taking, or the law abiding, and no reformation can come out of it.

ANOTHER Uncle Tom's Cabin must be written. The terror of the white slave is yet to be depicted, together with the Lagrees who torture him. The slums must take their place with the parlors and boudoirs of fashion and extravagance. The factory must have an altar as well as the Church, and steeples point to something besides degradation and misery.

THE labor troubles in Southeastern Kansas are assuming national importance, and are another finger-board pointing to the coming conflict between plutocracy and pauperism. The mine owners have built a stockade around their works at Wier City, armed their men, and like a lot of beleaguered bordermen are defending themselves against the mob outside.

SOUTH CAROLINA, with her governor as head bar-tender, has gone into the saloon business. It ought to be made to pay. Governor Tillman is a strong and determined man, and if the Prohibitionists are as cute as their prayers are loud they will not miss the opportunity of assisting the State to run the whisky traffic in due style and augment its income.

GOVERNMENT never should be a force of authority. It is a public convenience and should reflect the will of the sovereign people. The divestiture of all power in the government to farm out special privileges to the few to the detriment of the many constitutes the prime necessity of the people.

FEED mouths first, brains afterward; clothe nakedness first, minds afterward. House shivering bodies and thus make fit receptacles for the jewels of genius. Lift the unfortunate and make a sufficiency for all who want work, a superfluity for none.

If the people want the judiciary and the militia to serve them instead of plutocracy, they must vote men into the executive government who represent them, and not the law offices and political demagogues.

A TRUE American is one whose Bible is the United States Constitution and whose catechism is the law of the community in which he resides.

LABOR organizations should not celebrate their holiday by showing their numbers on parade and then vote the old ticket in November.

SOMEbody wants to know if we haven't as much right to close the Church doors as Pietists have in closing the World's Fair doors.

THE war on Siam may be the spark to set Europe on fire. France ought to take somebody of her size.

Cassadaga Camp.

An auspicious occasion was the opening of the annual meeting at this Mecca of Modern Spiritualism, one week ago. Each incoming train deposits fresh arrivals on our shore, and the management have every reason to feel hopeful of a prosperous season.

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The open conferences, to which all are invited, and at which are discussed the live topics of the day and times, gives ten minutes opportunity for those so disposed to present his or her particular views, or pet hobbies and follies. These conferences are certainly one of the most enjoyable features of Cassadaga, besides being in many respects educational, they also afford entertainment and oftentimes amusement for those not in the arena of debate. Among the many subjects discussed re-incarnation seems to be the favorite, as it appears frequently. "If, as the immortal bard Longfellow sang, 'Life is earnest, life is real,' and 'We are to act in the living present,' it seems to your correspondent an idle chatter to speculate over these musty allegories of the ancients when there are so many questions, so many needed reforms demanding the careful attention and earnest thought of the to-day's embodiment."

Besides the mediums at camp each seance reveals, new ones have been added to the list, and the remarkable phenomena received through many is simply marvelous even to an old-timer Spiritualist. With such an outpouring of psychic demonstration who can doubt the abundant harvest that must naturally follow.

Caldwell Park is now claimed by the wee folks as a playground. Season tickets on the steamer can be purchased for one dollar. There are no policemen required at Cassadaga. No signs to keep off the grass confront one at each turn. The semi weekly dances are the delight of the young and some older folks. Delegations of lads and lassies from surrounding towns come to enjoy the inspiring melodies of the Northwestern Orchestra and trip there light fantastic with the beaus and belles. Cassadaga's popularity and ever growing favor is demonstrated in the fact that while other resorts report a falling off in attendances our receipts show that we are averaging thus far with last year.

Good health, golden sunshine, pure air, and enjoyment have blessed saint and sinner equally, no discriminating at Cassadaga. We are all the favorite children of the gods.

K. O. P.

In an overlooked leaf of our correspondent's last letter the following deserved tribute was paid to Mrs. R. S. Lillie, one of the workers at that noted camp:

"Mrs. R. S. Lillie is also a star of the first magnitude in the galaxy of speakers who were connected with this camp in its infancy. She and her genial and energetic husband, the 'musical John,' have been here more or less for thirteen years. Melrose Park was named in honor of them. They have a lovely little 'home-nest' on the east side of the same, always have it well filled with visitors and guests, and in the home life as well as the public, are a most genial and happy pair. Mrs. Lillie has spoken here some portion of each year for thirteen years, and has all the time been thoroughly alive to the interests of the camp, and none have done better or more excellent work. Mr. Lillie might fitly be called the Board of Cassadaga Camp, for he was one of the first to sing upon the platform, and his rich melodious voice has each year thrilled and uplifted the hearts of the people."

Camp Notes from Lake Brady.

Another week, fraught with events that has brought into the lives of many the unmistakable evidence of a future life, has passed.

It is impossible in so short a communication to give even a brief synopsis of the gems of thought uttered by the various speakers, chief of whom were J. Frank Baxter and Mrs. H. S. Lake. The former with his scholarly logic, showing careful preparation beforehand, and the latter with her brilliant inspirations uttered on the spur of the moment, were a compliment to each other. As a test medium Mr. Baxter is climbing right to the top, though not so numerous as those of Maggie Gaulle of last week. Mr. Baxter's tests go more into detail, and those receiving them are never left in doubt. At his last seance it was noticed that influences repeatedly seized his organism, forcing him to impersonate in spite of his own efforts and those of "Atica," his control, to preserve his own individuality. The result was a curious mixture of personalities that would have been a study for the elocutionist as well as the occultist. "Fire, fire, fire!" shouted Mr. Baxter, rushing around the platform as though in search of something. The name of Ferdinand Schumaker was given, and then, "oh where are the books, the accounts; I placed them here; I am lost, I am ruined!" Then followed, in the same dramatic style, a pitiful story about loss of employment and vain search for it, despondency and final suicide by poisoning in Cleveland, giving the name of John Patterson, who was identified as bookkeeper of Schumaker's oatmeal mills when it was burned at Akron.

Immediately following this was another vivid impersonation of a man being shot from his horse in battle, dragged by his foot fast in the stirrup, and the contortions of his body till a final shot ended his life. This influence announced himself as Colville Porter, son of Dr. Porter, of Newton Falls, Ohio, who is past eighty, and an avowed infidel. Said he: "Remember me to father, he has often said to me, 'when you die you will be dead,' tell him I have died and yet I am not dead."

Mrs. Thomas Black, of Cleveland, had been his school-mate, and during many years since the war she had almost forgotten him. She said: "He was the last person to be in her mind, and no one else here knew him; but I will see that his message goes to his father."

Instantly another influence had possession of Mr. Baxter. He began to hiccup violently, declaring in a broad Irish brogue, "I am Tom Smith, of Kent. I had the haycups. They laughed and said: 'Why, its only the haycups, but bad luck to the same; they was the death uv me, for I hay-cupped myself to death.' Several persons in the audience recognized this control.

Mrs. Lake, in addition to her inspirational lectures, has added some psychometric readings, which were very entertaining to the audience as well as satisfactory to those receiving them. The dignity of Rev. Mrs. Lake is repeatedly broken in upon by the gay little "Prairie Flower" as control. She brought out considerable amusement to-day over a pocketbook full of money, offered among other articles to be psychometrized. She said: "Muchee wampum, the owner of it is under the care of boss business Indians, who, because of her co-operation with them, will continue in prosperity." The owner proved to be Mr. Merrill, who lives here, and has assisted this movement from the start, and it is well known that Indians here have been its instigators and abettors, and to them Lake Brady Camp owes much of its sturdy strength. Mrs. Lake will not read psychometrically any article when she sees the face of its owner, thus making the readings purely mental.

The event of the week was the wedding of our own Will Mansfield to Miss Lena Moray, of Grand Rapids, Mich., which is also well known as the home of her husband. It was Thursday—a perfect day, as all wedding days should be, ushered in by flowers and foliage, birds and sunshine. Early in the morning the floral decorations at the auditorium were completed. They consisted of an arch or bower of green boughs studded with flowers. A white dove surrounded by ferns was suspended above the banner, bearing the chosen motto of the camp, "Fraternal Love, Spiritual Harmony." Other floral emblems, with a plentiful display of bunting, added to the beauty and festive appearance of the scene. Every one had on a wedding garment, and a throng of gaily dressed people awaited the bridal party, which was ushered in to the sweet strains of Wagner's "Wedding March." Mrs. Jennie B. Hagan-Jackson performed the simple wedding service in few words, following with her own inspirational teachings. The bride is a bright, little brunette, well matched to her tall, blonde husband, and when he placed the gold ring on her finger, saying: "Now, by this ring I thee endow with all that is or shall be mine." Will looked as if he meant what he said. Mrs. Jackson then offered prayer, closing with a beautiful inspirational poem. Mrs. Sheets, of

Grand Ledge, Mich., then read the following lines, composed for the occasion:

"Joy bells are pealing,
Love's notes revealing,
Sweet music stealing,
Through the still air,
Love's train now lighted,
Bond hearts delighted,
Two souls united,
Happily there,
Bliss sweetly singing,
Through the woods ringing,
Soft echoes ringing,
Back the refrain,
Two souls united,
Bond hearts delighted,
May love thus plight,
Ever remain."

Mr. J. Frank Baxter closed the beautiful and impressive service with the dear old song, the chorus of which is:

"Tis the old, old story,
Set round in glory,
For oh, its love, its love, you know,
That makes the world go round."

Many handsome and useful tokens of remembrance were received by the young couple, to say nothing of the rice and old shoes that followed them from the camp grounds. May joy be theirs.

Mattie Hull closed the week's lectures with one of her animated discourses, delivered in her peculiar poetical style. She says the closing of the World's Fair is all a sham—a pretense. The exhibits are only half covered and the doors half closed; but the controversy has split in twain every Church in Christendom.

Sunday is, of course, our big day. Last Sunday the largest crowd ever attending services here came to camp, Cleveland contributing the largest excursion.

The first lot of association tents are long since exhausted. Twenty-four came to camp last Saturday, and twenty more are now engaged.

The tests for the week have been exceptionally good. Mr. Frank Ripley, who is here for the season closed, with a very satisfactory seance this afternoon.

Rev. Hicks followed next day of which we will speak later.

Dr. Sheets talks at conference on spiritual science, for which we are truly grateful.

MORE ANON.

The Akron *Beacon and Republican* of July 3, 1893, contains the following: "The spiritualistic camp meeting was opened for the season of 1893. A handsome pole had been erected during the past week, and the exercises began by raising old glory to music by the band and an address from Mrs. H. S. Lake. Let the outsider say what he can and all he can against the Spiritualists, he can not be charged with disloyalty to the United States. He believes in the largest liberty possible for every one, and to that belief he adds the knowledge that nowhere on earth is that liberty so large or so secure as in these United States of America. So the Spiritualist is nothing if not loyal, and he means to be something."

The work of the season at the amphitheatre was opened by Lyman C. Howe in a most admirable address relating to the mission and the expectations of Lake Brady Camp.

The afternoon exercises were signalized by the brilliant lecture of Mrs. Cora L. V. Richmond, of Chicago. No people are better aware than the Spiritualists themselves, that some of their speakers are too inclined to drown a small idea in a large torrent of words. In that vice they are no better and no worse than the average preacher, but when Mrs. Richmond is speaking no apology is needed. Without apparent effort, almost without gestures, as easily sustained as a conversation on matters the most trite her sentences are pronounced, every word as clear cut as the facets of a diamond, while the idea contained in the sentence is complete and perfect as a diamond itself, and the whole discourse is finished and perfect in plan and proportion as we would expect it to be when built of such material as her exalted subject affords, and wrought by a workmanship so superb. To the young orator wishing to cultivate a style at once dignified, clear, stripped of every weak or unserviceable word, finished almost to burnishing, while not a trace of labor comes to the surface, warm, earnest, full of heart and sympathy, I could name no living model equal to Mrs. Richmond. At his best Wendell Phillips was her equal in repose, but his matter was often pungent with the asperity of a political contest—hers is not—it is nearly always an appeal with argument, admitted only to support the appeal. Add to these a fine presence, a voice as low, as smooth, and almost as musical as a flute, and you have Mrs. Richmond, one of the finest living examples of forensic serenity combined with intellectual power.

Parkland Camp, Pa.

Again have we had the extreme pleasure of listening to the noble advocate of truth and reform, Mr. W. J. Hull. To fully appreciate this fearless man one must be a listener to his discourses. He, Mr. Hull, has been with us two Sundays, and delivered grand lectures. His clarion notes rang out clear and distinct on the sweet Summer air, and all true Spiritualists know that in him they have a friend, who will never lower the flag, but with unflinching footsteps and Spartan courage fight the cause until the last foe shall be exterminated from our pathway.

To him we give "nail all hail," thou who art sent by the angel world to help the people out of their bondage. Lincoln, Paine, and others in the bright galaxy of the spirit realm, see in Mr. Hull one of the few who shall redeem the people. Of himself fearless, of his friends kind and thoughtful. These are the kind we want, not those who ride a hobby, but those who by their unflinching courage and strength withstand the sneers and slander which always attack the true heroes. Such as Mr. Hull can afford to be generous, for of a truth those who are against such speakers, there are thousands who have gone home giving their lives as a sacrifice for others, these noble spirits come to their assistance.

Our friend, Mr. Hull, is a lover of the laboring classes, always endeavoring to alleviate the sufferings of the poor, and to bring about a reformation that is so sorely needed. We are fortunate in having such excellent speakers, and those who debar themselves the privilege of being among the listeners, we have only pity for the poor unfortunates who are throwing away food which would sustain them in any emergency. By their acts are men known. This holds good for Spiritualists as well as any other class of people.

Last night we bid farewell, not good-night, to Mr. Hull, and to have heard the good-by's and seen the hearty handshakes, one could readily perceive that he was leaving many warm friends, but we feel that we shall meet again under more favorable conditions. We bid him God-speed wherever he goes.

The women of Parkland have had a fair, which was in a measure successful. Entertainments are given every week. Plenty of amusements for all.

We might be better off financially, but we do not intend to give up. The strength and sinew which formed such were as Washington, Paine, Lincoln, and other great heroes, must surely be handed down to the people of the nineteenth century, and the iron will, the never weary footsteps will conquer in the end. "I know it."

To all friends of the cause we ask you to work with a will for the cause which shall turn darkness into light; work until our land shall blossom like the rose and the sweet perfume wafted from unseen shores shall enter into all homes, making divine the life of all.

Silent watches of the night,
Angels form from spirit shores,
Guiding to our better sight,
Gild our all of earthly store,
In fond dreaming, visions bright,
Hallowed by thy radiant smile,
Make our pathway ever light,
Shadowy mists from spirit isle.

Traces fair as sunlight's gleam,
In soft hushes lingering sigh,
Shades of angels look between
From the lattice of the sky,
When dark sorrow's lengthened pain,
Scars the heart throbs to its core,
How they oft in sweet refrain,
Breathe the kind words for evermore.

When deep slumbers close the eyes,
How they stoop with gentle tread,
Angels watchers from the sky,
Hending low around our bed,
Blending with our murmuring breath,
All they think and want, and say,
Child of earth, there is no death,
No, we have not passed away.

-E. M. W.

Jaffrey, N. H.—Let us not censure Mr. Savage for the stand he takes. Who can say that the angel world is not holding him in just that position to lead others to investigate—others who would at once give him the cold shoulder were he to call himself a Spiritualist? Continue to stand on the fence, Brother Savage, till you have gathered into the flock of followers every stray sheep within reach of your tongue or pen, then come down on the right side and let them all follow. What a rush there will be, and what a big piece of fence will be knocked down.

W. F. J. A. M.

News from Correspondents

Letter from Abby A. Judson.

As some of your readers are aware, there have been two camps held near Minneapolis and St. Paul this summer. I have had the pleasure of attending and doing some work in both, and am a member of both. One of our principal speakers, Helen Stuart Richings, gave a number of lectures at both these camps, and was greatly admired by the multitudes that listened to her.

Mrs. Richings seems to me to occupy a position among our workers that is unique, and it is somewhat difficult to describe her as that those who have heard her speak can make a correct mental picture of her personality. I know of no one of our speakers who is calculated to do more real good than herself. She holds the attention of everyone present from beginning to end. She passes logically from point to point, taking one forceful thought after another, illustrating and explaining it, presenting it in its different lights, till all know precisely what she means, whether they are convinced of what she says or not. And many are led by her cogent reasoning and her earnestness to adopt her views of the great questions that pertain to our life here and our life in the beyond. She is intensely conscious of her listeners—is in close rapport with them, and talks to them, feeling that they are in reality her brothers and her sisters. She works heart and soul to advance true spirituality. That she is rarely intelligent, eloquent, and admired is quite lost sight of by her, in her eagerness to impart to every soul the grand truths that are enriching her own being.

I heard her speak many times, and eagerly embraced each new occasion to hear her remarkably clear expressions of the spiritual philosophy. Her subjects were chosen by the audience, though of the dozen questions that were handed up, she sometimes devoted the whole time to the elucidation of one train of thought.

For instance, on one occasion at Merrimac Island, the first question that she read was in regard to the alars to the unknown God, and the whole lecture was devoted to this theme. As she proceeded, I was struck by her using a number of the thoughts, couched in precisely the same language that are in the third lecture of my book, "Why She Became a Spiritualist," the lecture being entitled, "Do Spiritualists Believe in God?" As I had presented her with the book a short time before, I, of course, supposed that she had read it and had unconsciously adopted the same, and I was glad that the thoughts that had come to me inspirationally in the solitude of my own chamber were being proclaimed to so many by her superb voice. This took place on Sunday. The next Thursday, when she spoke again at Merrimac Island, I was surprised and delighted when she made the following statement. One day after speaking on the "unknown God," she found a little leisure, and thought she would read in my book. Seeing there was a lecture on God, she thought she would see what I had to say on the same subject. To her great astonishment the train of thought and the very language were in certain passages precisely the same. And yet she had never read at all in my book till after giving that lecture. She said to the audience, "I am convinced that the same controlling influences who were with Miss Judson when she wrote that chapter in her book stood with me on this platform last Sunday, and inspired me to use the same thoughts and use the same language."

You will pardon my mentioning another incident that is very dear to me. This same Thursday, in Mrs. Richings' invocation, I felt that I had never in my life heard one equal to it. My very soul melted, and the infrequent tears flowed freely. I can not quote it adequately, but she invoked the love of the universe, "Thou love divine, thou love always." I felt my angel mother's presence, and was not surprised when she stated later that she made that invocation under the controlling influence of my mother.

On this occasion her subject was "Thought-Transference." She explained with absolute clearness how thought is transferred by one mind into the brain of another, and that what is done by an embodied mind is also done by the disembodied mind unto the brain of a medium. Words with her are not used, as they have been said to be used by Talleyrand, "to conceal our thoughts," but rather to convey them with perfect exactitude to the mind of another.

There is always some one in an audience who desires to know the opinion of every speaker on the much discussed subject of reincarnation. Mrs. Richings on this subject said that though she was not yet personally convinced that spirits re-incarnate, yet her guides do believe in it, and some of them claim that they have experienced it. She illustrated the doctrine by the figure of passing through a succession of tunnels, as we are being conveyed further and further up a mountain side. We enter a tunnel and go through it in darkness, but when we issue we are in the light of day, and find that we are further up than when we entered. After a while we enter another tunnel and repeat the process. Said Mrs. Richings, "My guides know that they have been through some of these tunnels, but I don't know anything about it now, I am in the tunnel."

The North Star Camp ended July 19th, but the Northwestern Camp will continue till the end of the month. They are both connected with the great twin cities, the North Star being between Minneapolis and St. Paul, and the Northwestern in an island below the latter city. While at the first camp I heard nothing in regard to uniting the two; but after going to the Merrimac Island Camp the thought was frequently discussed, and I heard many say that they hoped the two would combine next year. To know whether it would be desirable to unite the two one should understand in the first place why two separate camps have existed side by side this summer. The Northwestern Camp had been held two Summers, when certain devoted Spiritualists decided to inaugurate another. Why did they do so? Was it because they felt a personal unkind antagonism to the leaders of the other camp, and wished to break them down by organizing an opposition? They distinctly declare that such is not the case. No unkind feeling actuated them. They did not like the location of the Northwestern Camp, and this Summer's experience has proved that a site between the two cities is more accessible, has better air and is better liked on the whole. There is another point that is somewhat difficult to touch. Without any desire to criticize other workers, the leaders of the North Star wished to start a camp solely to advance the cause of Spiritualism, without any reference to pecuniary gain or self-aggrandizement. That they have succeeded well in what they undertook is evident from the fact that they held a conference every morning during the month except when there was a lecture; that there was a children's lyceum every morning; that besides three lectures on Sunday they had only one paying test meeting on that day; that they had constant large attendance to hear such lecturers as Clegg Wright, Mrs. Lillie, and Mrs. Richings; and that during the ten days I spent there, I never heard one word spoken against the other camp nor its leaders. While they do not need to unite with the other camp, as they succeeded well independently, I have reason to believe that they would be willing to join with them on a few simple conditions. Some of these are that the camp should be held on ground as accessible to the two cities as the location of the North Star during this season; that the names of both associations should be represented in the new name, as for example, "The Northwestern Star Association," and that there should be an evident determination on the part of the Northwestern leaders to hold a camp with the single aim and object of promoting the highest interests of Spiritualism itself, without special regard to the pecuniary gains of individual workers. If the two can combine on such a high and pure basis, we hope that they will combine. If they can not unite on such a basis, we hope that they will remain separate. All of which is respectfully submitted by one who lived four years as a Spiritualist in Minneapolis, one who knows the workers in both the camps, and one who has the single desire to see the advancement of our glorious cause in the noblest and the grandest way.

If a strong association should hold an earnest camp every Summer between the two cities, after a while ground could be purchased and a temple would be erected that would be a nucleus for the Spiritualists of Minneapolis and St. Paul, where they could be elevated by the best speakers in our ranks every Sunday during the year. One noble Spiritualist of wealth has pledged to give the North Star Camp at least \$4,000 for the purchase of a such a site.

On leaving here I expect to work at the camp at Devil's Lake, Mich., and do similar work at Vicksburg, Mich. Following that I spend a week in Chicago, attending the meetings of the Psychological Congress, and revisiting the White City. Every where I see Spiritualism advancing and prospering. Behold these loving spirits who stoop from their shining pathway to illuminate and strengthen mortals who are willing to obey their sublime behests!

ABBY A. JUDSON.

Persons wishing a clean, comfortable home can find good rooms and board at reasonable rates at 47 Campbell Park, Chicago, Ill.

Queen City Park.

Queen City, the youngest and the smallest of the Eastern camps, is a very lovely spot, situated on a high hill overlooking the Shelburne Bay on the shores of the historic Lake Champlain. It is noted for the beauty of its surroundings and the healthful character of its climate. Some ten years ago a few earnest men, desiring to start a camp meeting in this section of the country, met together in the city of Burlington and decided to purchase these beautiful grounds, and though without one dollar in the treasury they commenced the work in faith and hope, which has at this time resulted in full fruition. They have almost paid for the grounds, built a fine and commodious hotel, and improved the property so much that it has nearly doubled its original purchase. The Park is within two miles of the highly conservative city of Burlington, with its many churches, schools, and colleges, and when it was first purchased by the Spiritualists great was the dismay among the churchmen, and many were the hard hits given in the papers with regard to it. But now all this is changed. They have learned to recognize and respect us. Many of the professors from the colleges and a large number of the church people attend the meetings. The local press is eager and anxious to secure every item of news they can gather about the park, and even send their reporters to take notes of the lectures, which are regularly printed, and many of them put in small advertisement and notices free of charge. During the month of August and September meetings are held every morning, at which anyone is at liberty to make a short speech.

The management endeavors to procure the best lecturers in the field, and to secure music in every way possible to make the six weeks of sojourn there both pleasant and profitable to all. During the week evenings concerts and entertainments are given by the choir, assisted by any local talent that may be on the ground, and social dances among the campers are occasionally enjoyed by the young people.

The ladies established a ladies' aid society very early in the history of the camp, and hold a fair every year during the meeting, which renders very substantial aid to the managers.

Dr. E. A. Smith, the energetic president, with the sanction and aid of the Central Vermont Railroad runs several cheap excursions every year from Lake Pleasant and other points in Massachusetts to the park, which is a great assistance to it, as it is so far away from any great city that it can not have the crowds that congregate at Oaset, Lake Pleasant, and other camps near Boston and other cities.

During the years of its existence Queen City Park has met with many reverses. Twice has the wharf been carried away by ice and high water in the bay, and had to be rebuilt at great expense. The first hotel was burned down (the work of an incendiary), and a large and more commodious one built to replace it, and there was but a small insurance upon it, the effort to rebuild it was a long and difficult matter. Many minor disasters and difficulties have troubled the board of directors. The constant anxiety about raising sufficient funds to carry on the meetings is always a care and difficulty, as the expenses are very heavy and resources small. But so far the management has been able to meet all engagements and to avoid running into debt.

Many very pleasing incidents in connection with this camp might be told, but it makes this article too long. The following is a list of the officers, which, with but few changes, have held office from the first: E. A. Smith, Brandon, Vt., president; Wm. Gardner, B. Burdall, S. N. Gould, vice-presidents; A. E. Stanley, Leicester, Vt., treasurer, collector, and secretary. E. A. Smith, S. N. Gould, J. P. Williams, Lucious Webb, Caleb Smith, B. Burdall, Janus Crossett, A. F. Hubbard, B. F. Rugg, and J. D. Isham, directors.

This magnificent park is situated on the eastern shore of Shelburne Bay, two miles south of the city of Burlington, on the Rutland Division of the Central Vermont Railroad. Its location is accessible from all points, and can be reached by rail from every part of the State in a few hours.

The entrance to the park is all along the line of the railroad. A few minutes' walk takes one through delightful paths to the center of the grove, which is a plateau about seventy-five feet above and directly overlooking Shelburne Bay. The view here is one of great beauty and grandeur. Almost as one enters the beautiful land-locked bay, reflecting in silence the glory of the sunset as the great luminary seems to sink behind the majestic Adirondacks, which look in the distance west, across Champlain's historic waters, like earth's rugged rim, or rising with the wind, to sing eternal anthems. Past Shelburne Point can be seen the undulating waters of the broad lake, bearing upon their surface steamers and sails, and in the distance Rock Dunder and Juniper Island. Across the bay is the old shippard and Shelburne harbor, and in the vicinity may be seen the purchase of the Vanderbilts, which, verily, may be said to be in close proximity to the park, and whose anticipated improvements will make more attractive still the surroundings of Queen City Park. From the bluff a number of paths descend to the beach, which is over a mile in length, and being perfectly dry, affords a most delightful promenade. A fine dock extending far into the lake or bay, gives ample accommodation to the largest steamers on the lake. The bottom of the lake is smooth, hard sand, free from stone, and it would seem as if nature had especially designed this for bathing purposes, since the descent into the water is so gradual that 500 feet from the shore one could scarcely find himself beyond his depth. A bath-house, and every requisite needed for bathing purposes can be obtained, for for it is comfort, happiness, and improvement of all who may visit the park that the management so desires to promote. The grounds are constantly being improved, new cottages built, and a spirit of enthusiasm and trust is born, which is in keeping with the great cause to which the camp is dedicated. Here the seeker of truth, the honest in purpose, shall ever find welcome.

Notes of Merrimac Island.

This new camp is doing nicely. The president, E. Bach, gives a strong personal magnetism as well as intellectual light and enthusiasm to all he touches, and his genial companion adds such a glow and grace as only a noble woman can. W. H. Bach made a telling speech and did much effective work in many ways. The mediums were all successful in their specialties, and the music was excellent. Prof. Smalley and wife, both blind, were much admired for their musical entertainment and gentle graces of mind and heart. Shut out from all that dazzles mortal sight, they sense more keenly the touch of life from within and above. The artistic renderings by Mrs. Zumbach, Mrs. Stanton, and Prof. Jungren were intensely gratifying and uplifting and made a success of every meeting, even if the music had been all. Mrs. Baker also evoked the highest appreciation by her exquisite solos. Oscar A. Ederly is a favorite with all. His many qualities, sincere devotion to truth, pure habits, and remarkable mediumship—at once entertaining and instructive, give him a high place among representative Spiritualists and platform orators. He reminds me of Prof. Wm. Denton than whom no nobler man ever graced the platform or honored any good cause. The second Sunday I was there I had the pleasure of hearing for the first time Helen Stuart Richings. She was the special attraction of the day, and I think drew the largest audience that ever met on Merrimac Island. Her effort was splendid and held the vast audience in rapt attention for an hour and twenty minutes. The gist of her argument was in affirmation of "the unknown God." She deplored the radical extremists that treated human reverence with contempt and ridiculed the divine ideal as superstition. She held that all the religions had their place and use, and because we have reached a plane above their need we destroy the bridge over which we had been safely conducted to the shores of rationalism and mental liberty; for there were millions yet on the dark side of the chasm and needed the religious supports to carry them forward and upward, across the cold dark chasm of ignorance and childish credulity to the bright shores of reason and knowledge. She continued as a special attraction to the close of the camp. The officers, each and all, worked faithfully to make the best conditions possible for a successful camp, and the growth continued to increase rapidly as long as I remained, and will doubtless double with the following week. Long live the noble enterprise to illumine the great Northwest.

DELPHOS, KANSAS, CAMP-MEETING.

This Camp Opens August 11th and Closes on the 28th.

A fine array of talent has been secured for this meeting. Among the list are the following noted speakers and mediums: Mrs. Lillian L. Wood, inspirational test medium; Captain H. H. Brown, the noted pioneer lecturer; Professor E. P. Brown, hypnotist and magnetic healer; Mrs. Emma E. Hamon, business test medium.

To those seeking rest and recreation we invite your attention to our camp. It is pleasantly situated and a delightful resort. Come everybody. Address the secretary, I. N. RICHARDSON.

Cassadaga Lake FREE ASSOCIATION.

Cassadaga Lake, Lily Dale, Chautauque Co., N. Y.

Friday July 1, Jennie Hagan Jackson.
Saturday July 2, Wm. C. Water.
Sunday July 3, Jennie Hagan Jackson.
Monday July 4, Wm. C. Water.
Tuesday July 5, Wm. C. Water.
Wednesday July 6, Wm. C. Water.
Thursday July 7, Wm. C. Water.
Friday July 8, Wm. C. Water.
Saturday July 9, Wm. C. Water.
Sunday July 10, Wm. C. Water.
Monday July 11, Wm. C. Water.
Tuesday July 12, Wm. C. Water.
Wednesday July 13, Wm. C. Water.
Thursday July 14, Wm. C. Water.
Friday July 15, Wm. C. Water.
Saturday July 16, Wm. C. Water.
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Borderland has made its appearance on the journalistic horizon. W. T. Stead has immortalized himself by an enterprise that has never been equalled in journalism, pointing the direction of the spiritual. It is a two-page quarterly reviewed closely, and containing a record of spiritualistic facts that can be vouched for by reliable and rational witnesses. As a frontispiece it contains the likeness of the Right Hon. A. J. Balfour, M. P., and president of the Psychical Research Society. In its opening remarks the editor says: "What the Society for Psychical Research has done for a select few, *Borderland* aspires to do for the great public. In this age we are democratizing everything, and one of the last things to be democratized has been the study of the spook. In our sense the subject may be said to stand in no need of being democratized. In all ages and in all climes the common people have preserved an invincible belief in the reality of the phenomena commonly called supernatural. * * * What we wish to do in *Borderland* is to be a medium of communication between the expert versed in all the secrets of psychology and the great mass of the people." Among the contents about ten pages are devoted to opinions from various distinguished personages concerning the publication of *Borderland*. Nearly all consent except a Roman Catholic Bishop and a Jesuit, who in their usual ignorance and superstition denominate the intelligence emanating from the other side to be "no other than the devil." Among the approvals are the Archbishop of Canterbury, the Bishop of Rochester, several deans, Prof. Sidgwick, M. Richet, Oliver Lodge, F. R. S. Miss Willard, Lord Wolesey, and others of note. Among the contents are Mr. Stead's own experience in automatic writing, an array of spiritual phenomena, something about healing, Theosophy, re-incarnation, palmistry, psychical phenomena classified, and a number of other interesting topics bearing on Spiritualism. The publication office is at the *Review of Reviews*, Mowbray House, Norfolk Street, W. C. London, Eng., but any first class newsdealer can obtain the magazine through their news agency upon order. Price 5 cents, or seven shillings per annum.

History of Indiana Camp Ground, Chesterfield, Ind.

To the Editor of the LIGHT OF TRUTH:

Believing that Spiritualism is not for the few, but the whole people, and that we, as Spiritualists, should feel it a duty to induce others to investigate, and that by united action more good can be accomplished, J. W. Westerfield and other earnest friends called a State Convention to meet in Anderson, Ind., November 3d to 6th, 1887, for the purpose of forming a State Association to promulgate our philosophy and to encourage local organizations, believing that by so doing a greater good can be accomplished. On the day appointed a large and interested audience met at Anderson, in Westerfield's Hall, with Mrs. Colby Luther, G. W. Kates, and Mrs. G. W. Kates as speakers. Dr. Westerfield called the meeting to order with a few appropriate remarks, explaining the object of the meeting. We had an interesting meeting with increased audiences at each meeting, good lectures, and fine platform tests by Mrs. Kates. The result of this meeting was that a State Association of Spiritualists was organized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property, and do all business legitimate for such an association. A constitution was adopted and officers elected, with Dr. Beck, of Delphi, Ind., as President. Harmony and good will prevailed throughout the meeting, and on adjournment to meet in annual convention at Westerfield's Hall, in Anderson, Ind., September 13, 1888, all separated feeling that much good had been accomplished for the cause of Spiritualism. September 13, 1888, the association met, President Dr. Beck, being absent, J. W. Westerfield was appointed president pro tem. The meeting was called to order with Mrs. Colby Luther, Mrs. Cora L. V. Richmond, Dr. Blair, and Ada Balow as speakers; the meeting was well attended, good speakers, and increased interest. The election of officers was had with the following results: Dr. Westerfield was unanimously elected president, and J. E. Crossfield as Secretary; all seemed to be well pleased with the result of the meeting. On the fourth day of the meeting it was agreed that the next annual convention meet at Westerfield's Hall, September 26, 1889, all feeling determined to do more for the advancement of our glorious cause, the meeting closed.

September 26, 1889, the third annual convention of the Indiana Association of Spiritualists met at Westerfield's Hall, J. W. Westerfield, President, called the meeting to order; there was a much larger attendance at this meeting than at any previous meeting of the association. Dr. Westerfield, a veteran in the cause, opened the meeting with timely and appropriate remarks, followed by G. W. Kates, who said many things of interest. Mrs. Kates was then introduced to the audience, and through her controls made the address of welcome. Charles Barnes and Charles Winant, through their controls, gave many tests. At a conference meeting in the afternoon Dr. Horn, Mrs. Taylor, Mr. Rolston, Mr. and Mrs. Allen, Mrs. Colby Luther, J. W. Westerfield, and others made some very appropriate remarks. Second day, Mrs. Colby Luther addressed the convention, leaving a lasting impression on the audience; all were delighted with the discourse.

Afternoon conference, a committee appointed to nominate officers to serve the ensuing year. Night meeting, lecture by G. W. Kates, after which a motion was made and adopted that we tender Dr. Westerfield a vote of thanks for his generosity and active work in aid of our association. Afternoon session, the society went into the election of officers, with the following results: Dr. L. M. Blackledge was elected President, Dr. W. F. Work, first Vice-President; Mrs. Mary E. Taylor, second Vice-President; J. E. Crossfield, Secretary; J. W. Westerfield, Treasurer; J. K. Bond and Robert Bowman, Trustees, after which G. W. Kates lectured, followed by Mrs. Kates, who gave some excellent tests. Evening, lecture by Mrs. Colby Luther, subject: "Human Progress," which was delivered in her usual grand style, and listened to with marked attention.

Sunday morning, lecture and tests by Mrs. Kates. Afternoon, Dr. S. A. Thomas delivered a telling address. Dr. Westerfield suggested that quarterly meetings should be held in different places in the State the ensuing year, which was adopted, and a meeting appointed at Crown Point and at Muncie. Sunday evening, lecture by Mrs. Colby Luther. It was moved and adopted that our next annual meeting be held at Indianapolis, Ind., October 9, 1890. The quarterly meetings at Crown Point and Muncie were well attended with good speakers, and accomplished much good in the way of interesting the people in interest of our State Association. The fourth annual meeting of the State Association of Spiritualists met at Indianapolis, October 9, 1890. As the President, Dr. Blackledge, was not present, Dr. Westerfield was chosen president pro tem. The doctor responded and announced the meeting opened, remarking that the most important question before the association at this time is, shall we have a camp meeting next year? Mrs. Colby Luther said no lover of liberty need think long on this subject. The State Association of Spiritualists has been organized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property, and do all business legitimate for such association. In the past four years we have accomplished more than was anticipated. Our annual conventions and quarterly meetings have called the people together from all parts of the State, increasing our number until a greater work is needed than can be done in our annual and quarterly meetings, and we must have a camp meeting next year, or much will be lost. Evening meeting, Dr. Blackledge presiding. After a song Edgar W. Emerson gave a lecture and tests, giving names, all of which were acknowledged. Morning, lecture by Dr. Clark, after which a conference was had. The president gave notice that at the afternoon meeting the subject of a camp meeting would be considered. Afternoon meeting, Brother Rolston offered the following resolution: Resolved, that the association select a committee to investigate the matter of establishing a camp meeting for the Spiritualists of Indiana, and that the same shall be established under the control and management of the said State Association of Spiritualists, and that there shall be no stock taken by any persons, but all is to be free. It was so ordered. On motion a committee of fifteen appointed to select a proper place for the camp meeting, and that said committee report at our next quarterly meeting, to be held at Anderson, January 8, 1891. The following committee was selected: D. A. Rolston, J. K. Bond, W. M. Smith, H. Monahan, Isaac King, J. W. Westerfield, G. W. Banting, C. Brownburg, T. J. Cook, W. Hibbs, A. B. Goodykoontz, John Shumaker, J. M. Best, L. O. Edson, and W. Schooley.

Evening meeting, lecture and tests by Edgar W. Emerson, after which Treasurer J. W. Westerfield made his report of the receipts and expenditures of the past year, which was accepted, and a vote of thanks tendered him for his untiring work for the advancement of the association. The next in order was the election of officers for the ensuing year, with the following results: J. W. Westerfield, President; W. M. Smith, first Vice-President; Dr. Blackledge, second Vice-President; James Millspaugh, Treasurer; J. E. Crossfield, Secretary; E. A. Rolston, T. J. Cook, Calvin Burham, Peter Rifer, J. K. Bond, and R. Bowman, Trustees. The election of officers being over, Prof. W. B. Atkinson gave us a lecture on the "Scientific Basis of Immortality," which was well received. Sunday morning, lecture by Mrs. Lena Bible. Afternoon, lecture by Mrs. Helen Stuart-Richings, and at night

Mrs. Colby Luther lectured in her usual grand style, after which the meeting closed, all feeling that we had accomplished more good for the cause of Spiritualism than at any of our previous meetings.

First quarterly meeting of the State Association for this year, according to previous arrangement, met at Westerfield's Hall, January 8, 1891. President Westerfield called the meeting to order. J. E. Crossfield, Secretary, being absent, W. M. Smith was appointed secretary pro tem. Speeches were made by Mrs. Colby Luther, Jennie B. Hagan, and others, after which the meeting closed to meet Friday morning.

Friday morning meeting opened with singing, after which speeches were made by different persons, when the committee on camp-meeting made the following report:

We, your committee, appointed to locate grounds for annual camp-meeting, under the control of the State Association of Spiritualists, beg leave to make the following report: That we have purchased of Carrol Brownburg thirty (30) acres of land at one hundred dollars per acre, five miles east of Anderson, near Chesterfield, on the C. C. & S. L. Railroad, a beautiful grove on the south bank of White River, with good spring water and natural gas, and its nearness to the center of the State we think can not fail to meet the approval of our people. We have made this tract subject to the approval of the association. J. W. Westerfield, James M. Best, W. D. Schooley, W. M. Smith, J. K. Bond, Carrol Brownburg, T. J. Cook, L. O. Edson, and W. Hibbs, Committee. The report was received by a unanimous vote, and J. W. Westerfield appointed to close the contract, after which a finance committee was appointed, consisting of Mrs. Colby Luther, J. W. Westerfield, and others. The treasurer's report shows ninety-three dollars in the treasury. Mrs. Colby Luther, chairman of the committee, said we must have sufficient money donated for this year's improvement that we can accommodate the people on the grounds with board, lodging, the best of mediums of all phases, and the finest rostrum talent. This certainly can be done. At the close of her remarks an effort was made for donations. J. W. Westerfield headed the list with a donation of five hundred dollars, and other signers as liberally as could be expected, swelling the amount to between seven and eight hundred dollars, a portion of which was not paid. I regret to say that men of wealth work for self and not humanity. A committee was appointed, consisting of J. W. Westerfield and Carrol Brownburg, to prepare the grounds and make buildings suitable for a camp-meeting. Morning, lecture by Jennie B. Hagan; afternoon, conference; evening, lecture by Mrs. Colby Luther. It was ordered that the next annual meeting be held on the camp-ground during the time of the camp meeting, on the last Friday of July, 1891. When the meeting closed all felt that a greater, more noble work had been accomplished.

The committee went to work determined to know no such word as fail, and cleared off the grounds, laid part of it off in lots, streets, and alleys. We built a house two stories high, with thirty rooms, and a reception room in it, and furnished each room with suitable beds. We also built a dining-room, twenty-four feet wide and fifty feet long, with furniture sufficient to seat eighty persons. We built two seance-rooms, sixteen feet square, and an auditorium with a seating capacity for fifteen hundred persons. We leased lots, three of which have neat cottages on them. We engaged the best mediums of all phases and the best rostrum talent we could get. Our camp-meeting was a decided success in every respect. We had good mediums, good speakers, and good behavior throughout the entire time of the meeting. When we commenced work we had ninety-three dollars in the treasury. We completed the work at a cost, including the expenses of the meeting, of \$3,222.33, every dollar of which was paid as the work progressed by J. W. Westerfield.

We received as donations \$995, over one-half of this sum was donated by one man. Received during camp-meeting in donations, lease on lots, membership, rent of rooms, and gate fees, \$1,635.29. Total receipts, \$2,723.29, leaving a deficit of \$504.74, which amount was advanced by Dr. Westerfield. The meeting commenced July 16, 1891, with Mrs. Colby Luther, G. W. Kates, Mrs. Zada Brown Kates for the entire meeting, and for part of the time A. B. French, and others. On the last Friday of July the State Association met for the purpose of electing officers and the transaction of such business as might come before them. They elected officers with the following results: President, J. W. Westerfield, Anderson, Ind.; first Vice-President, Levi Mock, Bluffton, Ind.; second Vice-President, B. F. Schmid, Indianapolis, Ind.; Treasurer, Carrol Brownburg, Chesterfield, Ind.; Secretary, Miss Flora Hardin, Anderson, Ind.; Trustees, George W. Parkison, Yorktown, Ind.; L. O. Edson, Hartford City, Ind.; Henry Brownburg, Chesterfield, Ind. After adopting by-laws the State Association closed and the camp meeting continued.

Never were Spiritualists and others treated to more eloquent and logical discourses than during the camp-meeting. The farming community was well represented at the camp, and listened with marked interest, many of whom embraced the philosophy and phenomena of Spiritualism, and can now say, as never before, that if man die he shall live again. A great good was accomplished at this meeting. Many who attended this meeting became interested, and on their return home formed circles, and now have mediums in their own families.

The building committee continued their work on the grounds, spending over \$500 in building additions to the lodging house and dining hall, all of which was paid by J. W. Westerfield. Many persons were engaged in building neat cottages for themselves on the grounds, and the result was that the commencement of our second camp-meeting, July 21, 1892, we had thirteen cottages owned by individuals, and tents on the grounds sufficient to meet all demands. When the camp meeting opened we had as speakers Mrs. Colby Luther, Willard J. Hull, A. B. French, James Brown, and Dr. Mendenhall, and others. We had good mediums of different phases, and good audiences and a glorious good time. On the last Friday in July the State Association held their sixth annual meeting for the transaction of such business as might come before the convention. Speeches were made by members of the association, when an election was held to elect officers for the ensuing year, with the following result: J. W. Westerfield was elected President; Mrs. Colby Luther, first Vice-President; B. F. Schmid, second Vice-President; Carrol Brownburg, Treasurer; Miss Flora Hardin, Secretary; W. S. Wandell and Henry Brownburg, Trustees, when the convention adjourned and the camp meeting continued until August 14th, when it closed to meet July 20, 1893.

The association held a quarterly meeting at Rochester, Ind., the name of Major Butters, one of our noble workers, with others. They have a beautiful hall, nicely furnished. Our speakers were Mrs. Colby Luther, Will C. Hodge, and Helen Stuart-Richings. We had good audiences who listened with marked attention. Our meeting there was a decided success, and at the close of the meeting we left for home feeling that it was well to be there.

We now have on our camp ground property owned by the association, including buildings, bedding, and furniture, worth at least four thousand dollars. And now in conclusion what of all this time and money spent, we invite you to come and see, you will learn by doing so that death, so called, is only a door that opens into the spirit land eternal life, where we meet our friends who have gone before and spend eternity in usefulness visiting our friends left behind and demonstrating to them the fact of a continuation of a life of usefulness, and when the time comes for them to pass the change called death their friends can and will meet them and pilot them to their eternal home. And yet some people ask what good has Spiritualism done. Let the miser hear his wealth if he will and take his chances, remembering that happiness only comes by making others happy.

H. W. J.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Those interested in the Indiana Camp Association will find an interesting sketch of its organization on another page of this paper.

—Mrs. Serry Hibbits was at Fort Wayne, Ind., last week, enlightening the friends in the truths of Spiritualism, of which a notice later.

—Lillian C. Howe is engaged for March '94 in St. Louis November '94 in New York City. September and October of this year are still open.

—Mr. F. Peck will speak at Lake George Camp grounds three Sundays in August, 10th, 20th, and 27th. Address during that time Lake George, N. Y.

—Mrs. J. Hatch, of 570 Western Avenue, Lynn, Mass., writes that her engagements to lecture are rapidly being cleared for the season ahead, thanks to the notice in the LIGHT OF TRUTH.

—Our readers' attention is called to the advertisement of Mrs. Jennings Donovan, one of our favorite slate-writing mediums of this city. Mrs. Donovan is a good medium and trustworthy in every respect.

—Geo. P. Cully, says the *Cassadaga*, the gifted Spiritualistic lecturer of the South Florida will fill two dates at Lily Dale this season. Mr. Cully is personally known to us, and all that we know of him is good.

—Mr. C. R. Bennett will act as agent for the LIGHT OF TRUTH. He is at present sojourning at Ouset, Mass., and will probably remain there till the middle of the month, when he goes to Lake Pleasant until September.

—Miss Ella Dade, of Dent, O., would like to have a back number of a paper containing a spiritual lecture suitable to read to beginners. Anyone having such an article will confer a favor on the young lady by addressing as above.

—*Borderland* has made its appearance, a review of which may be found in another column. It will be to the future what the Bible has been to the past, an improved plan, however. No publication as important has ever been given to the public.

—Attention is called to an advertisement of Messrs Belmer and Seaborn in another column of this paper. What they propose doing is tersely stated in their announcement. As reference they give us the name of Mr. A. Ancomb, of 570 Fifteenth Street, Detroit, Mich., director of Hazlett Park Association.

—"The Impending Cataclysm—How to Avert It," is a pamphlet on the money question issued by The International Brotherhood of Justice. Single copies 15 cents, or eight for \$1. For sale by newdealers. The "Silver Question," by Robert Schilling, of 132 Market Street, Milwaukee, Wis., is also an interesting pamphlet, which explains the above question in a manner comprehensible to all. Price 10 cents.

—"Father" P. F. Baker, of Topeka, Kan., is ever awake to the needs of the hour in our cause. Recently he had a sprightly article in the *Topeka Capital* in defense of the cause and in answer to an attack made upon Spiritualism in another paper. So, with pen as well as otherwise, he is always ready to do battle whenever and wherever needed. Those are the kind of workers who deserve our undying gratitude.

—From the publishing house of H. Watkins, 26 Longworth Street, this city, we received a neatly printed little pamphlet entitled "The Old Liberty Bell." It is a poem in prose, and well said. The name of the author, or authoress (the latter we suspect) is not given, but we know there is genius enough somewhere in the Watkins family to produce it. Besides that, they are good friends of the cause, and not unlikely to be touched by the light of inspiration.

—Mrs. Cora L. V. Richmond, following her engagement at Lake Brady Camp, visited Cuba, N. Y., her native place, and spoke in the little school-house where she spoke twelve years ago. On the 21st and 29th ult. she spoke at Mantua, Ohio, and arrives at Cassadaga on the 6th of August, where she remains until the 15th. After a two weeks stay at Queen City Park she will return to Lake Brady to remain from August 29th to September 1st, when she will return to Chicago to resume control of her regular congregation.

—The Philosophical Society of Spiritualists is continuing its meetings during the entire summer, as it is the only society now open, the attendance is steadily increasing. For the month of August Mrs. A. L. Pennell has been engaged to lecture and give tests. Her reputation is too well established to require further comment. The Ladies' Aid and mediums' meeting will meet every Thursday afternoon at 2 o'clock promptly, at their hall S. E. corner Fourteenth and Central Avenue. All Spiritualists are cordially invited to take part in these meetings. Admission 10 cents. The credit given to Mrs. Dean in last week's issue belongs to Mrs. Dee, and we hereby record the fact.

—Mrs. L. Sherman Smith, of Toronto, Canada, writes that a new medium has appeared on the spiritual horizon, through whom she has seen materializations, slate-writing, and other physical phenomena. The medium's name is John W. Archer. As the writer's statements are only general, giving no positive tests that would convince an outsider, we await further testimony for the benefit of the medium. We may be convinced ourselves of what we see at seances, but the public will not accredit it until a test accompanies it which is undoubted or absolute, as the giving of a familiar name unknown to the medium and no way open for him to acquaint himself with it except through spirit power. But we trust this will follow later.

Camp Notes from Maple Dell, Ohio.

The swiftly recurring seasons bring us once more to our pleasant camp ground. The tinkling brook goes rippling on its pebbly bed, giving no heed to its admirers, nor time, nor change, giving much, taking nothing. Dear old camp-ground, each year we return to thy kind embrace for rest, recreation, scientific, and religious improvement, reviewing our past work and mapping out for the future. Arrivals are constantly coming in, all in haste and preparation for to-morrow (Sunday) when camp proper begins.

Sunday, 10:30 a. m., music, led by Prof. Plum. Brief speech and greeting by the president, Mr. E. Danforth, whose quiet gentlemanly ways has won hosts of friends. Prefatory remarks by Prof. King, going over the past four years since our camp was organized, its growth, financial outlook, and future. Address by Hon. O. P. Kellogg, one of the pioneers in the cause who has been absent eight years. He gave a glad greeting to his old friends and co-workers who were happy once more to listen to his cheering voice and pleasing way of elucidating the truths of our philosophy. Adjourned till 2 p. m.

Afternoon session. Song. The president introduced Cora L. V. Richmond, remarking that, perhaps, he had made a mistake in introducing mediums as speakers in their own name when he should have said their control. Mrs. Richmond is one of our early mediums who has spent years in the field and ranks among the first. After offering an invocation she requested a few questions from the audience. Question: "When the spirit leaves the body does it remain in the home or pass on?" Answer: "The spirit, after being disenthralled, is not confined to any locality, but roams whithersoever it will. Attractions govern the same after death as previous to it, if the home be harmonious, where love centres and permeates with a divine atmosphere, those within, if it be a type of heaven as all homes should be, then the departed lingers and ever has a watchful care over the dear ones left behind." Other questions were asked and answered to the entire satisfaction of all. This highly gifted medium went on to say, "As time ripens, as the age reveals itself, we have cycles of religious unfoldment in the visible universe, nature makes no mistakes, never wastes her resources." After music and benediction the meeting adjourned till evening, 7:30 p. m., song by the choir, after which the time was occupied by Mrs. Richmond and Mr. Kellogg.

Mr. and Mrs. N. W. White occupy the hotel and preside over the cuisine. Their tables are filled with tempting viands, fresh home-made bread and pastry, obliging waiters, and everything to make a pleasant home for all who may favor them with their patronage. MERCIA BOYNTON LANE.

World's Fair Visitors

Desiring to secure good rooms with home comforts in a private residence can obtain the same at 3216 Forest avenue, Chicago. The location is central, quiet, and eminently respectable, situated about midway between the World's Fair grounds and the business district of the city, convenient to the elevated railroad and cable cars and lines running directly to the Exposition grounds or business center of the city. Rooms are light, well ventilated, and supplied with gas, both hot and cold water, comfortable beds and new bedding. Good board furnished, if desired. Excellent moderate-priced restaurant near by. Rooms 50 and 75 cents per day. Call or address Mrs. A. CLARY, 3216 Forest Ave., Chicago.

Hazlett Park Camp.

The first meeting held on these grounds was August, 1882. The following year, August, 1883, a society was formed called the Hazlett Park Meeting Association. The camp was conducted by this association for the next three years when, owing to the transition of one of the leaders of the movement, Mr. Shaw, of Saratoga, Mich., the property changed hands, and in 1887 James H. Hazlett was elected president, and the same of the Hazlett Park Association, with Mr. Hazlett as president, which position he retained up to the time he went to the fairer country, June 23, 1891. His unexpected transition was a great blow to his associates in this great enterprise, he had put so much into and seemed at first as though the loss of his visible presence could not be sustained. His last words to the officers of the association were to go on with the work and nobly have they done so. James H. Hazlett, Vice-President at the time, and Mr. Hazlett's close and life-long friend has carried out the work as far as possible as planned by him. At the first annual meeting of Hazlett Park Association, Mr. White was chosen as its president and has since held that office. As it is known generally that it would be Mr. Hazlett's wish to have it so, it is more than likely that Mr. White will be asked to continue to fill this responsible position. Until he too shall go from their sight it is doubtful if there is any other who the association would think could fill the trust so well.

Officers of the association: James H. White, President; Dr. A. B. Spiney, Vice-President; James H. White, Treasurer; Dr. A. W. Edson, Secretary and Manager; Trustees—James H. White, Dr. A. B. Spiney, A. Ancomb, S. B. Emmons, Mrs. H. S. Tirus, Dr. A. B. Spiney, John Hutchinson; Mrs. Edie F. Joasely, Corresponding Secretary.

Albertus N. Elson was born in Ohio October, 1846. In the Spring of 1867 great mediastimic power came to him for curing disease, and under the blue laws of Pennsylvania he was imprisoned six months at Meadville for practicing medicine without a license. Directly after that in July, 1868, he came to Lansing, Mich., where he has since resided practicing as a clairvoyant physician and building up a large and successful business, beside doing a corresponding amount of good for humanity. He is president of the Mediums' Protective Union, director and treasurer of the Mediums' Medical Association, and has in every way proved himself the medium's friend, fighting every bill pending against mediumship, and never sustained by the mediums as a body. In 1890 he was elected secretary and manager of the Hazlett Park Association. This responsible and arduous position has been filled in a most acceptable manner and every department of the camp has been improved under his direction.

The Mediums' Home was built in the Spring of 1890, and dedicated August 17th by Mrs. R. S. Lillie and the inmates of the home, among them Lena Bible who now has a home in spirit land. It was built under the auspices of the Mediums' Protective Union. The lot on which it stands was deeded to the Union by James H. Hazlett. The funds to build the home accrued from membership dues, donations from friends, and a large amount of it solicited by Mrs. Lillie. The building contains sixteen large rooms with halls and is very pleasant and cozy.

Niantic, Conn.

The Niantic Spiritualist Camp-Ground is above all others in New England as a place for a camp-meeting, possessing as it does the dual qualities of being a most charming and quiet resort at which to enjoy to the fullest extent all the advantages sought at a Spiritualists camp-meeting and at the same time be within plain sight of old ocean and surrounded by its briny waters which twice every twenty-four hours are by the force of the tides thrown into the broad Niantic River, and Smith cove which encompass it on the East, North, and West sides. Again the grounds are just far enough from the ocean's shore to temper the chilly east winds which sometimes blow, while the pine grove which covers the entire grounds imparts a healing-giving aroma, and casts a delightful, quieting shade. In fine there are no shore enjoyments, but are within easy reach while many of the discomforts are escaped.

The grounds are about one-half mile from Niantic station on the Shore Line division of the New York, New Haven and Hartford Railroad, six miles west from New London.

And to this place the association extends a cordial invitation to all who are in sympathy with progressive religious thought to visit it.

The season speakers so far were Rev. E. T. Allen, F. A. Wiggins, G. A. Fuller, M. D. and Mrs. Clara Banks.

Beside the above speakers mediums represented the various phases of mediumship will be constant dwellers at the camp and will offer every opportunity for the study of both the phenomena and philosophy of Spiritualism.

The association is not unmindful of the pleasures of life and has engaged an excellent orchestra which will furnish music for dancing two evenings each week during the meeting.

The meeting opened July the first, and will extend to September 5th. The speakers for August are Jos. D. Stiles, J. Frank Baxter, G. C. B. Wells, and Mrs. E. C. Kimball. For any further information desired address the secretary R. F. Stanton, So. Windham, Conn., or on the Camp Grounds.

Deer Park and Oakland.

To those contemplating a trip to the mountains in search of health and pleasure, Deer Park, on the crest of the Allegheny Mountains, 3,000 feet above the sea level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, and the most picturesque scenery in the Allegheny range. The hotel is equipped with all adjuncts conducive to the entertainment, pleasure and comfort of its guests.

The surrounding grounds, as well as the hotel, are lighted with electricity. Six miles distant on the same mountain summit is Oakland, the twin resort of Deer Park, and equally as well equipped for the entertainment and accommodation of its guests. Both hotels are upon the main line of the Baltimore and Ohio Railway, have the advantages of its splendid vestibule limited express trains between the East and West, and are most desirable resting places for World's Fair tourists. Season excursion tickets, good for return passage until October 31st, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country. One way tickets reading from St. Louis, Louisville, Cincinnati, Columbus, Chicago, and any point on B. & O. system to Washington, Baltimore, Philadelphia, or New York, or vice versa, are good to stop off at either Deer Park or Oakland, and the time limit will be extended by the agents at either resort upon application.

The season at these popular resorts commenced June 15th. For full information as to hotel rates, rooms, etc., address George D. DeShields, Manager, Deer Park, or Oakland, Garrett County, Maryland.

Verona Park Camp-Meeting.

The camp meeting at Verona Park, near Bucksport, Maine, takes place from August 13th to 27th, beginning on the first day at 2 p. m. with memorial service. Hon. Sidney Dean will officiate on this occasion. On the following Sunday A. E. Tisdale, Samuel Wheeler, and Mrs. Nettie Holt Harding will lecture and give tests. The above will also speak during the week days intervening. The meeting closes Sunday, August 27th.

Half fares to Bucksport on all railroads, August 11th to August 29th. Transportation by boat or carriage to Verona Park. Board and lodging at reasonable rates. Admission to the park Sundays and Thursdays, 10 cents, Children free. The association meets at the pavilion at 4 p. m., August 22d, for election of officers, etc.

The Auxiliary will hold a fair, commencing August 22d. All friends of the cause invited.

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which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Sugar, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup.

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Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.



Alameda, Cal.

May I pen a few thoughts for your excellent pages at this hour, as I have just read Abby A. Jackson's letter in issue of 1st ult. Her beautiful description of St. Paul and Minneapolis, twin cities of the glorious State of Minnesota, takes me back to the year 1880, when Adelle Ballou and I were ordained and commissioned by that State Spiritual Association to preach the gospel of Spiritualism, organize societies, and to solemnize marriages, and how with simplicity we prayed that we might be worthy the mantles they had cast upon us, yet with unflinching trust in our angel inspirers we buckled on the armor and went fearlessly onward.

How well or how imperfectly we accomplished our work will be seen only in the angel spheres. One thing we are conscious of, that there were open hearts and hospitable homes to receive us and many a "God-speed you," vibrated in our ears. Undoubtedly some of those dear friends linger yet on the borderland. To such we would say, "Tis sweet to be remembered, but sweeter still to know that we are laboring for the amelioration of earth's children." My heart palpitated with joy and my eyes are filled with tears as I read once and anon of the dear workers who are continuing the work so feebly begun there. Especially do Mrs. C. D. Pruden's name thrill me with kindly remembrances of her first little speech in my public "circle of harmony" in San Francisco. Thinking at that time the president for instituting a meeting where all were at liberty to speak, she with much feeling exclaimed that it was her first effort in public, but should not be the last, with my permission. So intently soul stirring were her remarks that many eyes were filled with tears, and for six months before leaving for Minnesota she graced our platform. Why should I not feel for her the love akin to that of a mother? I have other children also by adoption, Dr. J. M. Temple, Mr. Cordeu White, Prof. Ormerod, Mrs. C. J. Meyers, and many others who trembling got used to the platform, and are now travelling to disseminate the truth. All dear children and scores of others may wonder what has become of their aged foster mother! Not dead nor sleeping, but keeping for the present The Newport House, second station narrow gauge, Alameda, Cal., at the same time holding meetings in G. A. R. Hall, Linderma's New Opera House, Alameda, with Mr. Wm. Regan for the platform medium (of great promise), not excluding any who may feel an inspiration to participate.

With love and sympathy to all workers, I am as ever the "Lone Pilgrim," MRS. F. A. LOGAN.

Colorado Springs, Colo.

The Society of Spiritualists at this place are holding meetings all summer. Mrs. Kates has occupied their platform during June and July, and the lectures and tests have attracted large audiences. She will rest during August, and Prof. Lockwood will occupy the platform. The society is composed of earnest persons and bids fair to do a good work. We are engaged in a local business in Manitou, where we can have a summer occupation and be spared from the severe toil at camp-meetings. Mediums and speakers should not be incessantly engaged upon the platform or in the seance-room. Change and rest are necessary.

Whilst the platform does not afford a lucrative occupation for a man and wife (as we will not engage separately) yet, our labors have been well compensated and we trust to give some time each winter in the field. We hope to labor in the West and help the cause of truth. Whenever and wherever we can accept calls we will be pleased to receive them. But local work is needed and the platform worker should be relieved from the toil of so much travel and permitted to build more permanently than transient calls to various localities induce. G. W. KATES.

Hamilton, Can.

Mr. Geo. W. Walroned gave a trance address on Sunday last; the subject chosen was "Honesty." The guide dwelt at great length on the many significations, which the word honestly implied, such as honor, integrity, sincerity, etc. The orthodox minister who preached that which he did not believe or did not preach that which he believed or knew to be true was guilty of dishonesty. Insincerity and hypocrisy were to-day the prevailing characteristics of the Christian. They had obtained a foothold in every church and sect, indeed many looked upon them as everyday necessities, the result partly of custom, but due chiefly to erroneous church teaching. Mrs. Grundy was the great idol of divinity, Church and State, monarchs and peasants, fall prostrate in attitude of worship, and servility at her feet. The many prevailing errors of society were pointed out as a general lesson to Spiritualists, who were particularly enjoined to be honest, not only in their every-day commercial dealings, but in all things affecting their belief and knowledge of Spiritualism, in other words to be honest and courageous in their opinions on the subject, and particularly so in their feelings towards all mediums, who are instruments for the work of the spirit. CORR.

Beatrice, Neb.

To the joy of all true Spiritualists, Mrs. Maud Lord Drake, this noble and wonderfully gifted woman, is with us again doing a grand, glorious work for humanity in teaching the beautiful truths of Spiritualism. Her labors, both in public and private, are elevating and exalting. She forcibly advocates the principle of temperance and morality, zealously urging our young men to eschew all evil and pernicious habits and seek to live pure, good, upright, and noble lives. She has lectured three successive Sabbaths in Unity Church to highly appreciative audiences, the house being packed till standing-room was at a premium. After her lectures she gave public tests of spirit presence and personal identity, which were acknowledged to be correct by those to whom they were given. The skeptic, the orthodox church member, and the worldly alike were convinced of the truth of immortality. Many who had mourned their loved ones as dead and gone from them, perhaps forever, were made to rejoice by the spirits proving themselves to be present, as proof upon proof demonstrated the fact that they still live, love, and were near and round about them, giving words of comfort and good cheer. Thus has Mrs. Drake blessed the hearts of hundreds in this community, and won their highest esteem. Should she ever come this way again she will meet with a cordial reception. MRS. H. W. PARKER.

East Claridon, O.

The O. U. S. Society of Geauga County, Ohio, convened at S. Goulds, July 9th, with a goodly number present. The meeting opened with music by Mrs. F. H. Morse. The minutes of several previous meetings were read and adopted, after which we had our lyceum lesson. As we have no hall we do not have any regular speaker. But one of our members, Mrs. E. G. Ohi, is being developed as speaker and test-medium, so that when she is present we are highly favored, and it was our good luck to have her with us at this meeting. She gave a short talk and a number of tests. There being strangers present the tests seemed mostly for them which they readily recognized. On account of its being the busy part of the season and so many camp meetings in session we adjourned our meetings for four weeks. The next meeting will be held at the residence of Mr. and Mrs. F. H. Morse in Claridon, August 6th. Everybody is invited.

MRS. J. E. REED.

In Dyspepsia and Nervous Prostration

USE HORSFORD'S PHOSPHATE ACID.

Dr. J. B. Kreider, Bucyrus, O., says: "Have used it in dyspepsia and nervous prostration. I am delighted with the results obtained. It has proven an admirable medicine in my hands in relieving that nervous exhaustion which so commonly ensues after days of exalted temperature, as well as that which follows as a sequel of dyspepsia and other prostrating diseases."

Camp-Meetings for 1893.

Queen City Park, Burlington, Vt., from July 30 to Sept. 3. Hazlett Park, Mich., from July 27th to August 28th. Indiana Camp, Chesterfield, Ind., from July 20th to August 14th.

Cassadaga, N. Y., July 21st to August 27th. Ashby, O., August 20th to September 4th. Verona Park, Maine, August 13th to 27th.

Liberal, Mo., August 19th to September 4. Lake Brady, July 22 to September 3. Lake Pleasant, Mass., July 30 to August 27.

Vicksburg, Mich., August 11-27. Onset, Mass., July 9 to August 27.

Devil's Lake, Mich., July 28th to August 14th. Parkland, Pa., July 16 to September 10.

Mantua Station, O., July 23 to August 14. Delphos, Kan., August 11 to 27.

Sunapee Lake, N. H., August 13 to 27. Niantic, Conn., July 1 to September 5.

Temple Heights—Northport, Me.

The 20th Annual Convocation

N. E. S. C. A.

LAKE PLEASANT, MASS.

July 30 to August 27, 1893, inclusive.

SPEAKERS.

July 30, August 1 and 3. Mrs. Sarah A. Byrnes. August 4, 5, and 6. Mrs. R. S. Lillie. August 11, 13, and 15. Mrs. Clara Banks expected. August 17, 18, and 20. Hon. A. B. French. August 19 and 21. Mrs. Carrie Twigg. August 22. Mrs. Tillie Reynolds. August 23, 25, and 27. Mr. J. Frank Baxter. Mr. John Slater, the most remarkable of test mediums, will give tests at every lecture and conference during the encampment. For particulars send for circulars. J. MILTON YOUNG, Clerk. A. H. DAILEY, President. Lake Pleasant, Franklin Co., Mass.

Indiana Camp.

The Third Annual Camp-meeting of the Indiana Association of Spiritualists opened July 20, 1893, at their camp-grounds near Chesterfield.

The opening session was largely attended by the campers present. The president, Dr. Westerfield, made a few remarks expressing his gratitude at the success of the camp, and the growth of Spiritualism throughout the country. Other speakers were Mr. Post, of Michigan, Mr. Mendenhall and Mr. Lincoln, of Indiana, and Mrs. Colby Luther, who thrilled her audience as she always does on the subject of "Patriotism and Religion."

On account of the World's Fair and close financial times, we were in doubt whether the attendance would reach that of former years. But the first week closed with more people on the ground, and the first Sunday with a much larger attendance than either of the preceding years. This following week there were many new arrivals who have engaged lodging in advance. Our annual convention meets on Friday, July 28th, for the election of officers of the State Association and transaction of other business.

Mrs. Luther and Mrs. Seehan were the speakers last week, with the addition of Willard J. Hull the following Sunday. The Indiana Camp-ground is steadily improving and everything progressing harmoniously. Every body is cordially invited to attend.

The following are the speakers and mediums in camp: Mrs. A. Colby Luther, Mrs. Adah Sheehan, Mr. Willard J. Hull, Mr. J. Clegg Wright, Mr. J. H. Mendenhall, J. C. Post, James Brown, Mr. J. G. Sutton, Mrs. Jacobs, Mrs. Seery Hibbits, Miss Williamson, Mrs. Stowell, Miss Cummins, Mrs. Mendenhall, Mrs. Aber, Mr. F. N. Donovan.

CAMPERS AND LODGERS.

Mrs. G. H. Mendenhall, Mrs. Sadie Mendenhall and family, Emma A. Digs, Lora Wayman, Mrs. J. G. Sutton and wife, Mr. L. O. Edson and wife, Mrs. May Hunt, Mr. W. W. McClain, Florence Cumming, Mrs. Colby Luther, Miss Mand Colby, Mr. G. W. Sherwood and wife, Miss Nellie Williamson, Mr. W. Williamson, John A. Falk, Lillie Falk, Myrtle Park, Ellen Golden, Mr. C. V. Griffith and wife, Miss Hulda Griffith, Ella C. Post, Clara Holmes, J. N. Rumber, Mrs. J. H. Stowell, E. D. Gardner, D. Hudson, Mr. and Mrs. J. H. Nisley, wife, E. Town, Dr. J. H. Hartwell and wife, Mrs. J. H. Nisley, Maud Miller, Mr. H. Vonderheid, Mrs. M. Vonderheid, L. Hedrick, Elsie May, and Florence Hedrick, C. S. Waugh, W. S. Wandel, Mr. E. B. Chamness and wife, Mrs. Vaughn, Fred A. M. Churchill, Daisy Hopp, Theo. L. Zion and wife, Wassenfeldt S. H. McMaster, Mrs. R. E. Sharp, Mrs. Delia Dowell, H. B. Blackledge and wife, Mrs. Van Liew, B. F. Schmid, Mr. and Mrs. S. J. Brown, Dr. J. W. Westerfield and wife, G. G. Westerfield, Mrs. L. W. Hardin, Miss Flora Hardin, Mr. J. Abbott and wife. FLORA HARDIN, Sec'y.

Detroit, Mich.

Spiritualism is enjoying a boom here at present, and many of the friends are rallying around our standard as never before. Many are inquiring the way of life. Old creeds and dogmas do not seem to satisfy the longings of their souls, and they have been quietly investigating our claims in regard to the philosophy and phenomena of Spiritualism. For nearly eleven months we have carried on public meetings, and many tell me that at first they come simply out of curiosity, but have since become so interesting they never miss a single lecture or meeting.

A series of socials are attracting many of the friends of different beliefs. Secretarian walls are beginning to crumble and the bars have been let down so low that any who are inclined to come over to the side of truth and justice will find no difficulty.

Recently a social was held at the new home of O. B. Eaton, 95 Park Avenue. The party opened with a short address from our guide, when many hearts were comforted by receiving tests from the loved ones in spirit life. The rest of the time was delightfully spent in social converse, and all expressed themselves so well pleased that another social was announced for the following week. We expect to continue these socials indefinitely, as there are a great many people who are not situated so as to attend camp-meeting. We have taken this way of keeping up an interest, and have succeeded beyond our expectations.

We shall, as a society, endeavor to send a delegate to the national convention to be held in Chicago in September, believing it is only by united effort that we can accomplish good desired, and as O. W. Humphrey has wisely said: "We should not let difference of opinion divide us. Whoever may believe in re-incarnation, another in the great law of karma, or cause and effect, another may feel that the only convincing tests or mode of communication is through the phenomena. One condemns materialization for the reason they do not believe it possible, and so on through the chapter. It is, after all, only a difference of opinion.

Will it not be better to forget self for a while and work for the general good of humanity?

I hope the call issued in behalf of Lyman C. Howe will be responded to in a substantial manner by all lovers of justice and right; for as we believe in the father and motherhood of God, in the brotherhood of man and sisterhood of woman, let us cement these ties by the bonds of love and harmony, then we can truly feel and realize what it means to have peace on earth and good will to all. MRS. NELLIE S. BAIDE.

Lake Pleasant Park Camp.

The twentieth annual convention of the N. E. S. C. A. at Lake Pleasant meets July 30th to August 27th, inclusive. Speakers: July 30, August 1 and 3. Mrs. Sarah A. Byrnes; August 4, 5 and 6. Mrs. R. S. Lillie; August 8 and 10. Mrs. Clara Banks (expected); August 11, 13, and 15. Willard J. Hull; August 17, 18, and 20. Hon. A. B. French; August 19 and 21. Mrs. Carrie Twigg; August 22. Mrs. Tillie Reynolds; August 23, 25, and 27. J. Frank Baxter. John Slater, the most remarkable of test mediums, will give tests at every lecture and conference during the encampment.

For particulars send for circulars. J. Milton Young, Clerk; A. H. Dailey, President, Lake Pleasant, Franklin Co., Mass.

Hazlett Park Camp

Opens July 27th. Rates one-third fare, may be obtained on all roads, Tuesdays, Thursdays, and Saturdays, commencing July 26th and ending September 1st.

EUFIE F. JOSSELYN.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells now so well known throughout the world, diagnoses and prescribes for patients everywhere and very seldom ever fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy and is also a graduate of Rush Medical College of Chicago. He is a competent to carry out any and all instructions, and therefore is fully qualified to increase the circulation of the LIGHT OF TRUTH as a matter of personal friendship. I will send diagrams and medicine to last two weeks of the LIGHT OF TRUTH FOR ONE YEAR for \$1.00 to all new subscribers and non-subscribers. Old subscribers can subscribe for any of their friends who are not taking this paper. Regular patients by sending \$1.00 for three treatments in advance, can have LIGHT OF TRUTH sent to any address for one year free. Send for circulars. A. Address: W. S. ROWLEY, M. D., 90 Glen Park Place Cleveland O.